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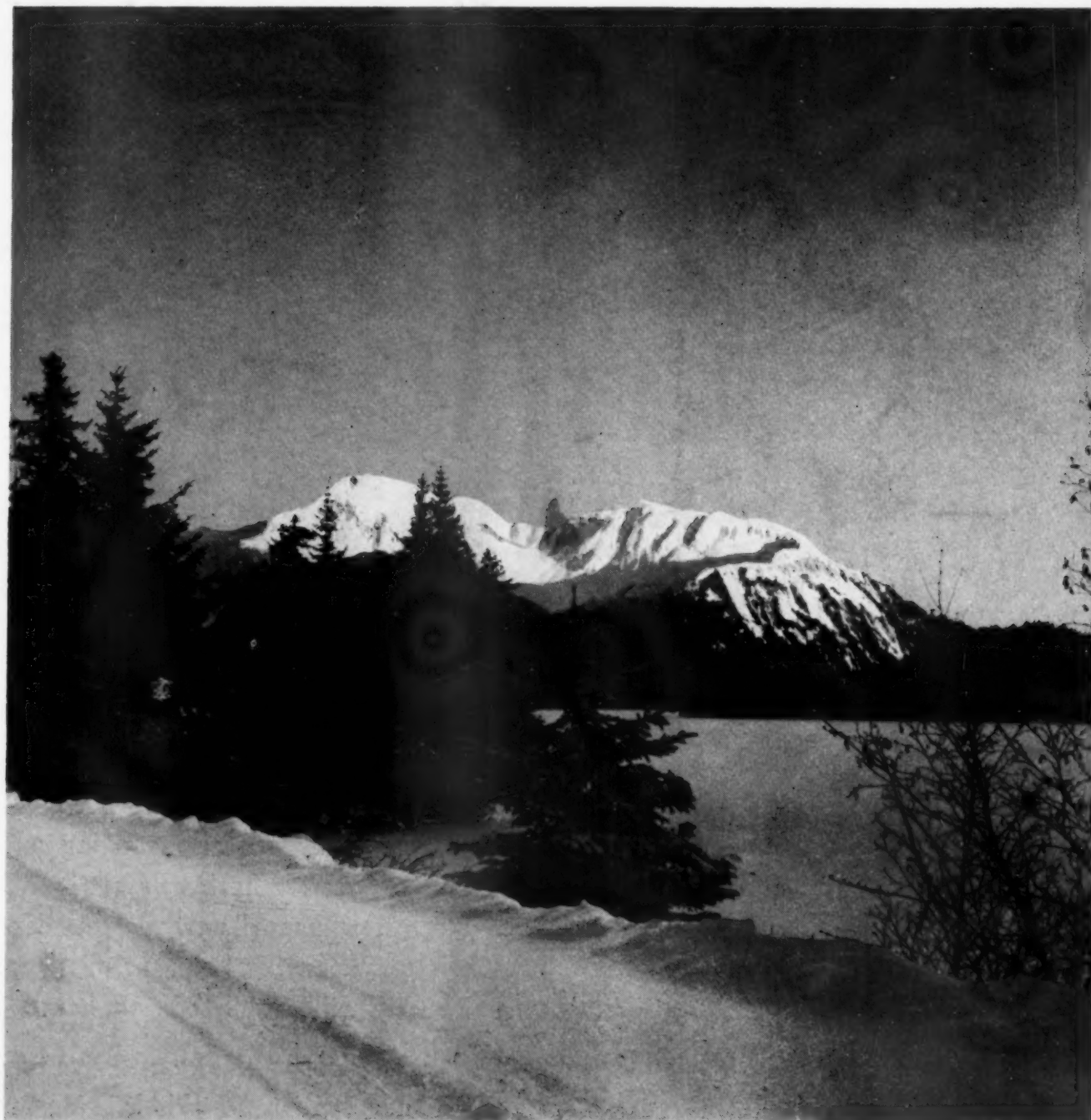
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MISSIONS

An International Baptist Magazine



JANUARY 1953

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v. 151

1953

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MISSIONS

An International Baptist Magazine

Vol. 151

No. 1

JANUARY, 1953

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

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The Cover

How would you like to spend a winter in Alaska? Here is a pictorial sample of the season's loveliness near our mission at Cordova. Photograph by John C. Slemp.

Published monthly, except July and August, by the American Baptist Convention. Publication office: 10 McGovern Ave., Lancaster, Pa. Editorial and Executive office: 152 Madison Ave., New York 16, N. Y. Entered at Lancaster, Pa., August 25, 1950, under the Act of March 3, 1879. Accepted for mailing at special rate of postage provided for in the Act of February 28, 1925, embodied in Paragraph (d-2), Section 3440 P.L.&R., of 1948. PRINTED IN THE UNITED STATES OF AMERICA.

Subscription Rates: (1) Single subscriptions: 1 yr., \$2.00; 2 yrs., \$3.50; 3 yrs., \$4.50. Canadian and foreign postage, 45 cents a year extra. (2)

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Club subscriptions (5 or more): 1 yr., \$1.50; 2 yrs., \$2.50; 3 yrs., \$3.50. Remit by money order or check, payable to *MISSIONS*. Bills, coins, or stamps are sent at the sender's risk.

Change of Address: At least 30 days before you wish the change to become effective, send both your old and your new address. Address: *MISSIONS MAGAZINE*, 152 Madison Ave., New York 16, N. Y.

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Who's Who IN THIS ISSUE

EDWIN A. BELL is representative in Europe of the American Baptist Foreign Mission Society. A second important article, "German Churches in the Valley of Decision," is scheduled for February. His home is in Zurich, Switzerland.

JOHN A. DAWSON, prominent layman of the North Shore Baptist Church, Chicago, Ill., is president of the American Baptist Convention.

CHESTER F. GALASKA is one of our young missionaries in Japan.

RALPH M. JOHNSON, general director of the Council on Missionary Cooperation, is one of several denominational leaders who recently made a Mission Observation Tour of our home-mission fields in Latin America: Puerto Rico, Haiti, Cuba, El Salvador, Nicaragua, and Mexico. In 1951, Dr. Johnson visited our foreign fields and Alaska.

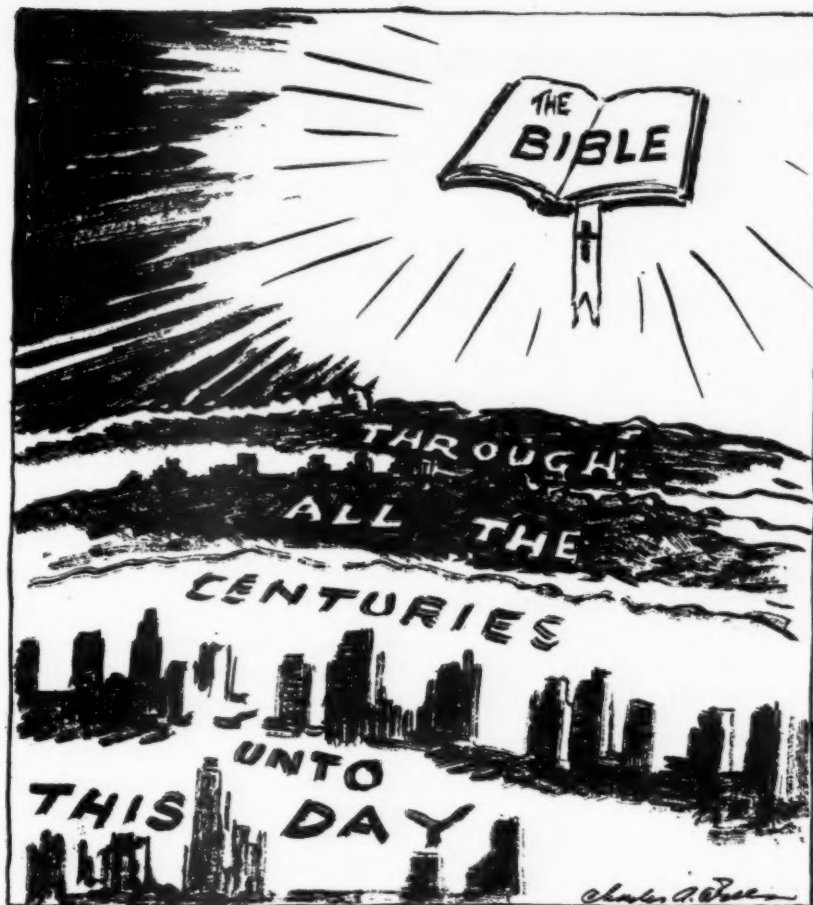
REUBEN E. NELSON is general secretary of the American Baptist Convention.

EDWARD HUGHES PRUDEN, a former president of the American Baptist Convention, is pastor of the First Baptist Church, Washington, D. C.

E. V. WRIGHT is an American Baptist missionary at Banza Mantéke, in the Belgian Congo.

R. DEAN GOODWIN is publicity director of the Council on Missionary Cooperation.

HELEN C. SCHMITZ is secretary of public relations of the Woman's American Baptist Home Mission Society.



Unfailing Light

By CHARLES A. WELLS

THE MEANING AND VALUE for life found in the Holy Scriptures does not diminish. With the recent publication of the Revised Standard Version of the Bible, the eternal "best-seller" continues to reveal its continuing worth and usefulness. As a matchless portrayal of the nature of man and the nature of God, it provides each succeeding generation with the illumination needed to give direction and purpose in life. As men continue to prod and dig into the ruins of old civilizations, its records have been verified time and again. Even in the industrial development of the new state of Israel, old Bible records are proving to be invaluable in locating long-forgotten resources of ores and minerals. But we do not need to live in Israel for the Bible to uncover treasures of great worth for us. Its pages are replete with the greatest literature and wisdom in the possession of man. Do not fail to keep these treasures open for yourself and for your family by the daily reading of God's Word. Truly it is a lamp unto our feet, and a light unto our path.

JANUARY QUIZ COLUMN

Note:—Questions are taken from all pages and occasionally from advertisements.

1. What will be available for \$9?
2. When will the harvest be great?
3. What is the basis of all that we call our Baptist position?
4. Who is an outstanding graduate of the school?
5. Who should be sent for brief periods of service and study and where?
6. What makes the difference?
7. What in all likelihood still will be on?
8. Who came faithfully each Sunday?
9. Who became aware of farmers' problems?

Note that this contest began with the June issue, 1952, is completed with the issue of May, 1953, and is open only to subscribers.

10. Who received a pot of gold?
11. Who was named Dr. Lipp-hard's successor?
12. What cannot money buy?
13. When were five missionaries appointed?
14. What does not diminish?
15. Who practiced what he preached?
16. Who must not be neglected?
17. What will be observed on Feb. 8 and on Feb. 20?
18. Who are in exceedingly precarious position?

Rules for 1952-1953

FOR correct answers to every question (180 questions) in all issues, June to May inclusive, a prize of a worthwhile missionary book or a year's subscription to MISSIONS will be awarded.

Answers should be kept at home until May and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Where two or more in a group work together only one set should be sent in and in such cases only one prize will be awarded.

Answers should be written briefly. Do not repeat the question.

Please attach name exactly as on your magazine wrapper.

Please state whether a subscription or a book is desired as a prize.

All answers must be mailed by May 31, 1953, to receive credit.

The Abiding Challenge

New Year's Message from the Baptist World Alliance

During recent months it has been our privilege to visit widely separated areas of our far-flung Baptist constituency—the President in Europe, South and Central America, and the United States; the General Secretary in Australasia and the East; the Youth Secretary in South America and Europe. Everywhere we have been heartened by the warmth of the welcome we received and by the manifest tokens of God's blessing on the work of our churches. It is abundantly clear that the policy we have adopted, both on the home and on the foreign fields, of basing the witness of churches, Sunday schools, clinics, and hospitals on the evangelical faith of the New Testament, with the Christ of the cross and the Easter victory in the center, has been greatly used for the furtherance of God's kingdom.

Yet we dare not rest in any pride or satisfaction. Constantly, as we have seen the need for evangelism, there has come to us the word of the Lord to Joshua: "There remaineth yet very much land to be possessed." Who can doubt it? Our world has not yet learned how to

live in friendliness and co-operation; even where there is worship it is often the worship of false gods; materialism and secularism still dominate large areas of the world; poverty and illiteracy hang like a dark cloud over millions for whom Christ died. The Great Commission with which the Gospel of Matthew closes is as urgent today as ever it was.

Baptists speak in more than fifty languages, but their messages is the one Word of salvation. They are separated by oceans and continents, but they are linked by the ties of common loyalty to the faith of the New Testament. We cannot all meet each other, but we can all be linked by prayer. May 1953 find us more than ever a praying and a dedicated people whose reliance is not on man nor the power of man but on the Spirit of God.

F. TOWNLEY LORD
President

ARNOLD T. OHRN
General Secretary

WALTER O. LEWIS
Associate Secretary

JOEL SORENSON
Youth Secretary



Dr. P. H. J. Lerrigo presents to Rev. and Mrs. Howard E. Dudley, retired missionaries, of Ontario, Calif., a pot of gold on their golden wedding anniversary. The Dudleys will use the more than \$300, given by relatives and friends, to advance the work in Burma which they started fifty years ago

Newsbriefs

Completeness In God's Will

At the end of her first six months as a missionary in the Belgian Congo, Emily L. Keyes wrote: "I wish you could share completely my feeling of contentment in knowing that this is my home and my work—the place where God will use me and bless me with his strength and goodness. There is a feeling of completeness that I lacked at home—not completeness in myself, but in the sense of fitting into the right notch at last, and knowing that my personal lacks will be compensated for by the all-sufficiency of our Father, if I let him rule my life."

Going to School In War-torn Burma

Dorothy E. Rich, of the Burma Woman's Bible School at Insein, Burma, reports that the enrollment is small this year, but is gradually increasing despite the civil strife. "Travel conditions are still difficult," she writes, "and there is occasional fighting here and there. One new student was unable to come because of fighting in her village. We have nine girls from four racial groups—Burman, Pwo Karen, Sgaw, Karen, and Southern Chin. They are kept busy with gardening, care of poultry, cooking, marketing, and housekeeping, in addition to their studies. They have time also for a half-hour of morning devotions, and a half-hour of intercessory prayer before evening study."

Christian Joy In Hong Kong

For the past eighteen months, Edna D. Smith, formerly stationed at Swatow, in our South China Mission, has lived in Hong Kong, where she has carried on an important missionary service. As one by one our missionaries have come out of China, she was ready to welcome them to Hong Kong, arrange transportation for them, and



The above picture suggests the enthusiastic work of students who are members of *Wigs and Cues*, a local dramatic club under the directorship of J. Daniel Kocher, Professor of Speech, and one of the several student organizations at Franklin College. The curtain is raised on a stage setting, a background of expectancy, which awaits the appearance of the actors assigned to satisfy a suspense-filled audience until the final curtain is drawn. Needless to say not all the actors who participate can be termed "stars of the play" but each has his own rightfully earned role to portray. It was Horace Mann who said "When you introduce into our schools a spirit of emulation, you have present the keenest spur admissible to the youthful intellect."

Figuratively, the curtain will be raised again this month at Franklin when on January 27th instruction begins in the second semester of the 1952-53 school year. The eyes of loving parents, interested faculty and encouraging friends look toward the stage, a liberal arts co-educational college located in the heart of a typical American town, and shall follow the actors—students from north and south, east and west, and from other lands—until degrees are conferred and graduation honors have been bestowed in the final act of a four year scholastic performance.

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If you would like to know the advantages which await you at Franklin, about the education program, and how you may matriculate for January or September 1953 please write immediately to the Office of Admissions,

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assist them in many ways toward getting back to a normal life. But that is not all. She has been of great service to the Swatow refugees in Hong Kong. "One of the joys of living in Hong Kong," she writes, "is the Christian fellowship with our Swatow friends. We seem like one big family, for we are all

the latest book by

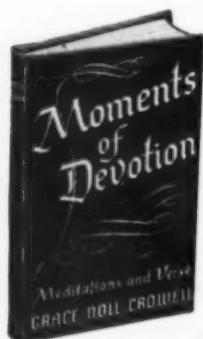
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exiles in a strange land. It is good to have my room used as a gathering place by persons of all ages, from all walks of life, and of different religious groups. At times someone just wants to pour out his heart to a sympathetic listener, or seek help in solving a knotty problem, or bow in prayer for the relief of a discouraged heart. We are all drawing very close together through the bond of having behind the Bamboo Curtain friends or dear ones who are constantly in our thoughts and prayer."

Stewardship At Ramapatnam

From Florence E. Rowland, missionary evangelist at Ramapatnam, Nellore District, South India, comes word that the special emphasis throughout the mission in recent months was the stewardship of life. Trained teams visited each station, laying stress on the need for genuine Christianity. "Only the Lord of the harvest," writes Miss Rowland, "can know the amount and quality of the grain gathered in. Here in Ramapatnam, we held cottage prayer meetings during the month preceding the special meetings. . . . The gathered group represented little attainment—in this world's opinion. Poor they were, faulty, not too faithful, and mostly illiterate. As I counted—there were twelve of us—suddenly it came to me that this was the number of Jesus' disciples. The disciples were not too promising at first, either. Yet Jesus chose them! The thought is heartening these days, when defeats seem more numerous than victories."

Workers Needed In the Congo

H. D. Brown, of the Belgian Congo, recently wrote an appealing letter in behalf of new workers in that promising field. He said, in part: "The people in the villages need help and encouragement. Our task is really very great, and we have only a few workers to do it. We are thankful for the many Congolese workers, but we need more missionaries. We request your prayers for our people here in the Congo. Although it is relatively

quiet here, the times are critical in many parts of the world. If we do not speed up our task of winning the people of the Congo for Christ, we may be too late."

Deep Anxiety In the New Japan

What is life like in Japan today? In particular, what do the young people think and feel as they face an uncertain future? From Luella M. McLellan, of Himeji, come these revealing words: "To have been in Japan during this time of crisis, to have seen the world through Japanese eyes, has been a memorable experience. It was impossible not to become a part of the current scene. There is much unrest, dissatisfaction, groping after the way, particularly among young people. Their minds seem to be teeming with vital questions concerning the welfare of their nation and of their own souls." Concerning the needs of the Japanese Mission, Miss McLellan writes: "It would be difficult to over-emphasize the urgent need for hundreds of Christian missionaries in this land. The rural areas are still practically untouched, and the Communists are working untiringly there as well as on the university campuses. The need for missionary advance is, therefore, urgent."

Need, Need Everywhere

Letters from our missionaries ought to be required reading for American Baptists. Need, need everywhere—that is what these letters tell us. Consider this excerpt from a letter by Clarence G. Vic- hert, of Jamshedpur, in our Bengal-Orissa Mission: "We are in a community where there are a number of strong religious groups. In activities connected with our church we have Parsis, Hindus, Moslems, Roman Catholics, and Protestants, all taking part. Not long ago a university-trained Parsi woman, who had been assisting in our kindergarten, asked for a Bible. She said she had heard so much about Jesus that she wanted to read the story of his life. A Hindu wanted to know if there was any difference between the incarnation

of Jesus and the incarnation of the Hindu gods. . . . The eye doctor at the Tata Main Hospital tells me that every month twenty to thirty children under six years of age are brought to him because they are blind. There is nothing he can do for them, as the blindness has been caused by malnutrition. If that many children go blind in Jamshedpur, which has one of the highest standards of living in India, what of the areas where millions live on a starvation level?"

The Heart of A True Missionary

"It would seem to us that no situation was ever more challenging, more crucial—a situation of dethroned gods, of competing gods, a spiritual vacuum, a restlessness manifest in every area of African life which can be satisfied only with the gospel of Jesus Christ. Unless he is brought to African life now, other forces stand ready to offer themselves. It is for this situation that we ask you to pray. It is to such a situation that we have come. It is in such a situation that we hope faithfully to witness, unselfishly to serve, loyally to minister, patiently to help, and joyfully to live for Christ, who has done so much for us." So reads a paragraph of a letter from the Belgian Congo. It is signed: "The Bubecks—Ted, Pete, and Naomi." The paragraph tells two stories: first, the story of a great need; and, second, the story of a great compassion.

It Takes Courage

From Marion A. Beebe comes this word regarding graduates of our seminary at Insein, Burma: "Occasionally we get reports from our graduates as they start their work. In many cases letters are sent in by hand, as there is no postal service. One graduate wrote that the village to which she was assigned was burned to the ground, and all the inhabitants had to flee for their lives. Another wrote that she was working in a village where there was not a single Christian. She asked for our prayers, especially as these non-Christians are

heavy drinkers. It takes courage to be a messenger for Christ in the villages these days. My heart goes out to the girls in places where insurgents are near, where robbers come often, and where there is rarely a night without the sound of gunfire."

The Purpose Of the Church

Dr. Ralph Walker, pastor of the Madison Avenue Baptist Church, New York, told in a recent sermon of having asked several persons: "What is the church for?" After several minutes of reflection a young missionary answered that the church is to help Christians "to learn to work together for the kingdom of God." Commented Dr. Walker: "That, of course, is a good answer; but the answer that seemed to me to hit the nail on the head was one given by a Pullman porter. Without a moment's hesitation, he said: 'The church is to get people to see what life is for.' Near the end of his sermon, Dr. Walker declared: 'You cannot live out your lives in secret personal piety. The church must reach out with its gospel and seek to Christianize the institutions by which civilization makes its progress. The church is here to show the least and most humble person his place of honor and responsibility in the church universal and eternal.'"

New Missionaries Look at Their Field

What do new missionaries think of the work to which God has called them? What are their first impressions of the people and their needs? Here is what Rev. and Mrs. James Wood were thinking soon after their arrival in Assam, India: "We, of course, had heard of India as a land of great need, and we believed the reports. But our arrival shocked us to the conviction that if there was anywhere in the world where man's needs seem to reach near total, here was the place. The material needs are, of course, the most apparent. As one walks the streets one sees people sleeping on the sidewalks . . . a mother caring for her six-month-old baby, with only a single

blanket on the cement for the baby's bed. . . . It is, however, in the realm of spirit that the Christian senses the deepest need. Mil-

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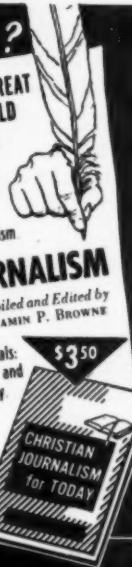
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lions have never been brought even to consider Christ's claim to be the Savior of the world. These, in brief, are needs of the country that bear heavily on the consciousness of a new missionary in India."

The March of Dimes

According to the National Foundation for Infantile Paralysis, the problem of polio probably will get worse before it gets better. More than 50,000 cases were expected in 1952, including victims of all ages. The previous high was 42,000 patients reported in 1949. In addition to the millions of dollars being used in direct aid to the current sufferers, more than \$11,000,000 was spent in 1952 for continuing aid to 45,000 patients stricken in previous years. "Science is on the threshold of an exciting victory

over this crippling disease," writes Basil O'Connor, president of the National Foundation, "but in the meantime polio is striking more and more people in more and more places throughout the country." So the March of Dimes is on again, and must continue until victory is achieved.

City Society Executive Loves the City

"I was born in this city, and I love it. I love every street, every building, every brick in it, and I want you to love it, too." So said Dr. Stanley B. Hazzard, for many years executive secretary of the New York Baptist City Society and of The Baptist Church Extension Society of Brooklyn and Queens, at a luncheon for new ministers and missionaries in the nation's greatest metropolis. "I don't even mind being jostled in the subway," continued Dr. Hazzard. "The people who jostle me are people for whom Christ died. So I love them and every block of this great city."

A Record Year In Haiti Mission

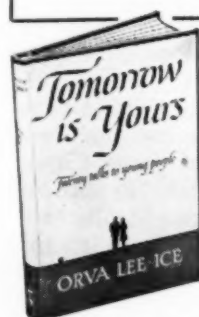
Stanford Kelly, missionary at Cap Haitien, Haiti, has reported a record year in the number of baptisms throughout the mission. The total was 2,700, bringing the total church membership up to about 24,000. "The number of professed believers," writes Mr. Kelly, "is many times that number. There are other evidences of progress which you cannot see, such as the growth of the Sunday school movement, the spreading of interest in young people's work, and the desire of young people to be trained as Christian workers."

Cuban Baptist Leader Heads Schools of Oriente

Another "local boy who made good" is Dr. Gelasio Ortiz, of Cuba. He was recently named superintendent of schools for the province of Oriente. Gelasio Ortiz came to our American Baptist Home Mission Society school, Collegios Internacionales, from the

Baptist church in Baracoa as a poor boy who wanted an education even if he had to wash dishes and wait on tables to pay his way. After graduation he married a girl graduate from the same school, and together they founded a school connected with the Baptist church in Baracoa. During the twenty

Tomorrow is Yours



TWENTY TALKS TO YOUTH by Orva Lee Ice

Minister, Calvary Baptist Church, Minneapolis

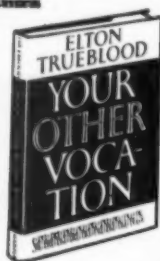
For every teacher, preacher, speaker, writer—for everyone who works and counsels with youth—these 20 brief talks provide a source of interesting, usable "lessons in living."

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Some of the Themes: Keep Your Dreams Awake—Knowledge is Not Enough—Sentenced to Live—Building Above the Deep Intent—The Measure of the Man—Accept Your World

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This is a book for every Christian layman—and laywoman—who would make his Church what it was meant to be. Your other vocation as a Christian, says Dr. Trueblood, is just as important as the one by which you make a living. Here is a complete program for "full employment" in the church, suggesting "things to do" in the home, at shop or office, in the school and its inevitable effect on the world at large. Only by such a plan of training, he convincingly shows, can the church become what it was in Apostolic and Reformation times. \$1.50

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years that have followed, they have climbed the educational ladder and have been consecrated leaders in their home church and in the Cuban Baptist Convention.

Missionary Notes Gratifying Progress

Marjorie B. Hall, of Puebla, recently paid a visit to fields where she had pioneered as a missionary of the Woman's American Baptist Home Mission Society fourteen years ago. She found that the small congregation had grown; that early converts now were parents of Christian children; that persons invited in to see her by neighbors were now faithful workers in the church. Miss Hall says, "It was gratifying to note the growth in these women. I remembered one who had been a silent member of the group. Now she took part freely and led in prayer. Yes, there has been growth."

4-C Club Is Organized

A 4-C program for girls has been organized in the Baptist school at Managua, Nicaragua, by Missionary Esther Fairbank of the Woman's American Baptist Home Mission Society. Patterned after the 4H program, the C's stand for:

Cabeza (head for clear thoughts)

Corazón (heart for loyalty to country)

Cuerpo (health)

Club for loyalty to Christ

A green and white clover-shaped symbol is used, and the uniforms are green and white. The girls promise to be faithful to God and country, serve their neighbors at all times, and comply with the rules of the club.

Burma Christians Express Gratitude

From the Burma Christian Literature Society, 143 St. John's Road, Rangoon, comes this expression of gratitude to Christian friends in America who sent parcels of books: "The books are found to be very useful and are greatly appreciated. We now have started a library, and we are sure that the library will be of great help in the



Mr. Kastning

Qualified Pastors for Rural Churches are Trained at Berkeley

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Mr. Rusk

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work of the Christian Literature Society and also to our Christian friends in Rangoon to whom the books will be lent."

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Letters . . .

TO THE EDITOR

TO THE EDITOR:

I should like to give this public expression of my high regard for the service of your distinguished predecessor, Dr. William B. Lipphard. His has been a most notable contribution through *MISSIONS* to the American Baptist fellowship and to the worldwide church. In my judgment, none of the denominational periodicals on missions has achieved and consistently maintained a higher standard than *MISSIONS* under Dr. Lipphard's editorship. Through the articles and news items which he has assembled he has provided us with comprehensive, readable, and inspiring information about the missions of our home and foreign societies. Through his travelogues and editorials, always vigorous, he has lifted our horizons, quickened our consciences, and strengthened our faith.

KENNETH SCOTT LATOURETTE
New Haven, Conn.

TO THE EDITOR:

Dr. Lipphard's retirement as editor of *MISSIONS* climaxes his unique service to our denomination, Christian journalism, and the kingdom of God. Keen observer, master of words, he wrote and spoke with power. He had world vision, a progressive viewpoint, a passion for social justice, and dedication to Christ. Those who enjoyed, as I often did, the hospitality of his home, know what a gracious helpmeet he has in Mrs. Lipphard. Dr. Lipphard made *MISSIONS* an outstanding religious journal.

JOSEPH C. ROBBINS
Queens Village, N. Y.

TO THE EDITOR:

Dr. Lipphard's thirty years of service with *MISSIONS* is an outstanding event. What he has made of the magazine is, however, far more significant than the period itself. *MISSIONS* today is the outstanding missionary magazine in

American Protestantism, and Dr. Lipphard has primarily made it so. Of course, most of us think of Dr. Lipphard as a personal friend as well as the editor of *MISSIONS*, and rejoice in the privilege of his friendship. May God bless him always. At the same time I want to extend to you my very best wishes as you begin this new chapter in your life-work. You have before you a great open door of opportunity, and all of us will rejoice in your every achievement. I shall look to you for further leadership and progress in *MISSIONS* in the years ahead.

G. PITT BEERS

New York, N. Y.

TO THE EDITOR:

Dr. Lipphard and I were close friends. I called him familiarly, "Lip," which he forgave, as became his kindly and straightforward character. He worked unrelentingly, but always upward and with an unfeared confidence. He developed journalistic courage and learned to speak cogently on great social and international issues. It was a deeply Christian service in company with men and women of conviction. He lent their words emphasis in passing them on to the multitude. Why did I say "was"? This is not an epitaph. He is an is man. His name is Will-iam, and he belongs to the class of the Will-be, as well as the is.

PETER H. J. LERRIGO
Claremont, Calif.

TO THE EDITOR:

The retirement of Dr. Lipphard as editor of *MISSIONS* marks the conclusion of one of the most distinguished periods of editorial leadership granted to a religious journal of any denomination. We do not like to term it a conclusion, either, since we have hope for many more journalistic contributions from his trenchant pen. No editor that I know of has spoken more vigorously and forthrightly for what he believed than has Dr. Lipphard. His retirement is an immense loss to our denomination, and to all denominations; for he has served as an outstanding leader of the church press as a whole. May

God bless this great servant of Jesus Christ, and spare him to us for many more years.

EDWIN T. DAHLBERG
St. Louis, Mo.

TO THE EDITOR:

As one who has always been proud of MISSIONS' eminent place among the religious magazines of the United States, I feel moved to write you, the new editor, this word about Dr. Lippard. His is an enviable record of speaking the truth when that truth was often unpopular. He loved the cause of the ministry through MISSIONS so much that his words always "rang the bell." Dr. Lippard was a truly great editor, for whose thirty years of service we American Baptists can be truly thankful.

HELEN MORSE WIGGINTON
Pittsburgh, Pa.

TO THE EDITOR:

I have known Dr. Lippard and his work for the entire thirty-year period of his associate editorship and editorship of MISSIONS. Whether as a reader of MISSIONS, a writer of articles for the magazine, or a member of the MISSIONS committee, I have always found the experience rewarding. As I look back over the years, I believe that Dr. Lippard's outstanding contribution to our denomination has been his challenging and timely editorials. I want to be one of his thousands of friends who express to him appreciation for the past and godspeed for the future.

ANNA CANADA SWAIN
Craigville-on-Cape Cod, Mass.

TO THE EDITOR:

I should like to offer felicitations to Dr. Lippard upon his completion of thirty years of service with MISSIONS. With these felicitations go both a feeling of regret that his service is ceasing and a feeling of congratulation to him and to the denomination that you are to follow him in this important post. Having known Dr. Lippard in close association through the American Baptist Foreign Mission Society, as a traveler in Europe, and as a friend of all good ecumenical causes, I

have felt that my life and ministry have been greatly enriched by having known him so well.

CHARLES LYON SEASHOLES
Dayton, Ohio

TO THE EDITOR:

For the full extent of my after-seminary ministry (1923), I have had the thrill of missionary inspiration under the pen-guidance of Dr. Lippard. His leadership in MISSIONS has made me intimately acquainted with workers at home and abroad, has made me see more

deeply into the needs of America, and has caused me to feel more compassionately the needs of the world. His editorials have prodded and probed, challenged and chided. They have been a significant factor in keeping vital and contemporary the eternal truths of our faith. American Baptists are deeply indebted to this constructive, aggressive Christian leader. These are my personal sentiments, and yet I feel that I am speaking for Dr. Lippard's friends everywhere.

GEORGE M. DERBYSHIRE
Oakland, Calif.

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Editorial Responsibility

THE DECEMBER, 1952, issue of MISSIONS carried a one-page statement by the undersigned under the caption "Editorial Freedom." It announced the termination of the long and fruitful connection with MISSIONS of Dr. William B. Lippard as Editor. It referred to the high degree of editorial freedom Dr. Lippard enjoyed for years. It stated that, because he had already passed the retirement age, he was being given another kind of editorial freedom—freedom from further editorial burdens and responsibility. It named Dr. John Calvin Slemph as Dr. Lippard's successor.

Dr. Slemph also will be given freedom to paint the picture of missions in the future as he sees it; to choose articles which appeal to his own good judgment; to publish his own observations; and to record his own convictions on great issues confronting the church and the world.

To this task, Dr. Slemph brings good formal training and rich experience. He has lived in both the south and the north. He was graduated from Carson-Newman College in 1924. He received the Th.M. degree from the Southern Baptist Theological Seminary in 1929. Carson-Newman conferred upon him the degree of Doctor of Divinity, *honoris causa*, in 1935. Dr. Slemph has written several books and many poems and magazine articles. His best-known book, *Twelve Laws of Life*, was published in 1950.

Dr. Slemph began his editorial work as assistant editor of *The Watchman-Examiner* in 1930. After three years, he became for six years the Associate Editorial Secretary of the Sunday School Board of the Southern Baptist Convention. Succeeding years found him serving in turn as Editor of the *Biblical Recorder*, of North Carolina, and editor of the Uniform Lesson Publications of the American Baptist Publication Society. In October, 1951, he became Associate Editor of MISSIONS, and on January 1, 1953, he succeeds to the editorship. Following his coming into the service of MISSIONS in 1951, he visited all the home-mission fields in Latin America and Alaska, and the Foreign Mission fields in Japan, the Philippines, Burma, India, and in the Belgian Congo.

And now Dr. Slemph will carry for the American Baptist Convention a heavy load of editorial responsibility. Responsibility is always the companion of freedom, or else freedom itself does not long survive. And so we now gladly give to the new Editor of MISSIONS a freedom commensurate with his responsibility, believing that he will always make good and responsible use of it to the glory of God and to the furtherance of the gospel of Christ at home and abroad.

JESSE R. WILSON

Chairman of Committee on Personnel

G. PITT BEERS

Chairman of Committee on MISSIONS

M. FOREST ASHBROOK

Chairman of the Administrative Committee of the Council on Missionary Cooperation

January, 1953

EDITORIALS

AS THIS ISSUE goes to press, we must assume that in the split second that follows the last stroke of twelve o'clock midnight on December 31 a new year will be born. Hundreds of thousands of people in our large cities will yell to their hearts' content and crowd into the streets in hilarious celebration. Observing the event in another fashion, worshippers across the land will greet the new year in a spirit of religious devotion. What difference there may be between the minute before midnight and the minute after, perhaps no one will stop to consider. All that will matter is the coming of a new year. At least the newspapers, which will have been on sale hours previously, will say it is new, and so will the shiny new calendars hanging on many a kitchen wall. But how new the year will be, or in what respects, again, perhaps, no one will stop to consider. In all likelihood there will be fighting as usual in Korea, and the cold war still will be on. The fear and the mistrust and the greed that are in human hearts at the stroke of twelve will not suddenly vanish into the thin air in the split second that follows. Men still will be men, and the world will not be really new. Perhaps, after all, the year just arrived will be only another year, not a new one. For it to be truly a new year would require new insights, new motives, new impulses, new reservoirs of good will among men. It would require a new birth in human hearts and lives, the beginning of a new and higher order of life than has yet appeared upon the earth. That kind of new year would be a new year, indeed.

Will the Year Be New For American Baptists?

WILL the year 1953 be a new year for American Baptists, or will it be just another twelve months? Will our churches en-

list in active Christian service a larger number of their members than they did last year, or for most of them will it be only "business as usual"? Will increased offerings to missions make possible the strengthening and the expansion of our Christian witness in other lands, or will our missionaries do well to hold their own, or perhaps even be forced to curtail their work for lack of funds? Shall we come up to the Denver convention with our unified budget raised, perhaps with a few additional thousands for good measure, or will there be a crippling deficit? Are we in the mood to take our rightful place as Baptists in national and world affairs, or shall we be content with the *status quo*? Answers to these questions, and to others related to them, will determine whether this year will be new or just another twelve months.

Prospect of Living With Danger a Long Time

COMMENTING recently on what he termed the failure of our policy of containment in dealing with Communist expansion, and of the decline of the influence of the West in large areas of the world which are not within the Soviet orbit of power, as in the Middle East and in Africa, Walter Lippmann declared: "We are like a man on a treadmill, running faster and faster in order to stay where he is." About the same time, in speaking of the tension and the danger which impinge upon our daily existence, with nothing in the present outlook to promise a turn for the better, *The New York Times* pointed to the grim "prospect of living with danger for years to come." The present crisis, said the *Times*, "has no measurable limits and no calculable end." All of which is food for thought as we face a new year. On a treadmill, running faster and faster in order to stay where

we are! Prospect of living with danger for years to come! No measurable limits and no calculable end to the mess we are now in! In view of such considerations as these it would be easy to become cynical, to give up faith in man and God, to sink into utter hopelessness and despair. But it is just such times as these that stir men and women to stalwart, courageous, victorious Christian faith. Christianity had its rise in a time of crisis, and it is not in the mood to surrender to this one. Our missionaries, working in difficult places, would be the first among us to testify to the victory that overcomes the world, even our faith. If, indeed, we must be prepared to live with danger for years to come, then let us live dangerously, creatively, courageously. Let us live in the assurance that what man can do *to* us is not nearly so important as what God can do *through* us.

Are We to Have A U.S. of Europe?

LAST SUMMER, at the first congress of the European Baptist Federation, held at Copenhagen, Denmark, Associate Secretary W. O. Lewis of the Baptist World Alliance expressed the hope that someday there would be a United States of Europe, and urged his hearers to do all they could to bring that dream to pass. At that moment, Dr. Lewis's words seemed to be only a dream, with little hope of fulfillment in the then foreseeable future. But in September something significant happened. Delegates from France, West Germany, Italy, Belgium, the Netherlands, and Luxembourg, meeting at Strasbourg, France, in Europe's first sovereign supranational assembly, organized themselves into the Assembly of the European Coal and Steel Community and began thinking about a plan to link their nations politically. After a week or so of discussion, there emerged an *ad hoc* assembly charged with the responsibility of drafting a constitution. A twenty-six-member drafting committee was appointed, with instructions to complete its work by March 10. All this was taking place on the anniversary of the writing of the Constitution of the United States. The task at Strasbourg in 1952, however, was much more difficult than that in Philadelphia in 1787. In Philadelphia, the

framers were dealing with people united by language and institutions and by a common victory in a common war of independence. In Strasbourg, the framers were dealing with nations separated, not only by languages and institutions, but, of far greater significance, by centuries of bitter rivalries and fratricidal wars. More immediate and more tangible problems at Strasbourg, of course, were Great Britain's relationship to the new organization, and what to do with respect to the other organizations for European unity—the North Atlantic Treaty Organization, the European Defense Community (still to be ratified), the Council of Europe, and the Organization for European Economic Co-operation, all with widely overlapping memberships. Despite these difficulties, however, Belgium's Paul-Henri Spaak hailed the creation of the coal and steel community as the birth of "Little Europe." Whether this is the beginning of a United States of Europe, on a wider base than that of the six-nation coal and steel community, remains to be seen. Meanwhile, the eyes of the world are on Strasbourg. What happens there by March 10 may well set the course of world events for the next hundred years.

Taking Stands On Public Issues

NOT LONG AGO, Rabbi Manuel Saltzman, of New York, uttered solid truth when, according to a newspaper report, he declared that, because of their laxity in taking stands on public issues, modern religious leaders have failed to impress modern youth. Idealistically minded young people expect more of their religious leaders than an attitude of passively sitting by while the world about us is seething with grave social and political issues. "The priests of our times, our modern religious leaders," said Rabbi Saltzman, "have preoccupied themselves solely with matters of ritual, as important as these problems may be. They have failed, however, to take a firm stand on the so-called controversial issues of our times. Because of this failure the message of organized religion has become almost irrelevant to the problems that concern us." Meanwhile the procession moves on, and religion becomes less and less a domi-

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nant force in modern society. It would seem to be clear, therefore, that "organized religion must cease to bend the knee at all times," and that "it must learn to take a firm stand." The way to serve God is thus proudly to stand up for the principles of our faith and to help make these principles effective in the entire social order. It all sounds as if Walter Rauschenbusch were preaching. Or is it the prophet Amos, who represents God as saying, "Let justice roll down as waters, and righteousness as a mighty stream"?

Occupational Hazard Of Great Powers

I
N A "Headline Series" book on *How to Make Friends for the U. S.*, Vera Micheles Dean, editor of the publications of the Foreign Policy Association, declares that "no great power at the peak of its success is ever loved by smaller and weaker nations, no matter how good its intentions may be. This is an occupational hazard of great powers." In support of this statement she cites Rome and Greece, the France of Louis XIV and Napoleon, the England of Queen Elizabeth and Queen Victoria, the Russia of Alexander I and Lenin and Stalin, the Germany of the Kaiser and Hitler, the Austria-Hungary of Metternich. So, infers Mrs. Dean, "it would be unreasonable for the United States to expect that it will inspire greater affection on the part of other nations than its predecessors in world history. A great power may hope to be feared or respected. It cannot hope to be loved." That this is the way things have been, and are today, perhaps is not open to serious questioning, but that this is the way they ought to be is an entirely different matter. What would happen if, as a great power, the United States were to use its strength in technical assistance to underdeveloped areas—use it to a far greater extent than it has in the past? What if it were to make absolutely clear, by deeds as well as by words, that it is the friend of the dispossessed and downtrodden masses in all lands? What if it should use its vast resources to bring new life and hope to millions now in despair, and do so without having any strings attached? Is it not reasonable to assume that we might, in some measure at least, overcome this "occupational hazard"? That Mrs. Dean

would follow this line of reasoning is clear from what she says later, on the importance of our not forgetting "that power without idealism can be ruthless and destructive." Indeed, she writes, "one of our tasks in the years ahead is to discover the right combination of idealism and power." To find that combination, and to use it wisely, is, of course, the work that is cut out for all of us. Most of us perhaps would agree that it would be unwise for the United States to assume the role of Lady Bountiful in international affairs, but the events of our time surely are telling us that we need to be more generous toward other people than we have been. Perhaps the right combination between idealism and power is contained in what Mrs. Dean calls "the interlocking concepts of self-help and mutual aid." We can best help other people by helping them to help themselves—and, incidentally, serve our own highest interests and the highest interests of the rest of the world in so doing.

Desire for Freedom Like a Swelling Tide

N
O ONE except a Rip Van Winkle, in the midst of his long, uninterrupted sleep, could fail to be aware of the social, economic, and political revolution that is now in progress in our world. In recent years the desire for freedom has come in like a mighty, swelling tide. Empires have crumbled, colonies have become independent nations, new orbits of power have been created. India, Pakistan, Ceylon, Burma, and Indonesia have broken the fetters of foreign rule, and made their bid for complete selfhood in international affairs. Iran has boldly defied the economic overlords from the West, even at the cost of possible economic collapse. This action can mean only one thing—that Iran would rather market her own oil, however poorly, than to have experts from the outside do it perfectly. Her action is in harmony with the march of events in our day—a desire for freedom that money cannot buy. In Tunisia and Morocco is a similar movement. How well France has ruled these lands—called protectorates in international parlance—is now not the central issue. These lands want self-government, and it appears that they will be satisfied with nothing

less. The Western democracies could hardly be unaware of this incoming tide, but because of long-standing alignments and matters of self-interest it would seem at times that they try desperately not to notice it. Even in granting technical assistance to underdeveloped areas, they have difficulty in getting away from a papa-knows-best attitude. Such an attitude, of course, causes resentment in the Asian countries. Sooner or later the West must learn that the peoples of Asia want to be treated as equals of the people of the West. Far more than Asians want material goods, they want intellectual and spiritual values. They want to be free, to be somebody, to be recognized in their own right. To understand these desires, and to direct them wisely, is the best way, perhaps the only way, to stop the advance of communism, which itself is like a swelling tide—not of freedom, but of the utmost tyranny.

On Learning From The Communists

ONE THING you can count on the Communists to do: to propagate their beliefs, to publicize the Communist way of life. The validity of what they say is something else, but that they say it is of vast significance to the ongoing processes of communism. For example, an issue of *New Hungary*, a publication of the Hungarian legation in Washington, D. C., speaks in glowing terms of what is said to have happened in Hungary since 1945, when that country was "liberated" by the Soviet army, and "the road to progress" was opened to the Hungarian people. The periodical tells of land reform; of planned economy and the right to work; of the right to health protection, rest, and recreation; of the right to education and culture. It contains pictures of carefree youth on government-subsidized vacations, of women participating in the affairs of government, of modern machinery at work on broad acres of productive soil, of athletes receiving highly contested awards. From cover to cover this Communist paper—which, obviously, is propaganda for American consumption—tells the story of Communist "success." And it does so with a passion and a persuasiveness that are winning converts in many lands. In India, in the Middle East,

wherever there is widespread hunger and want, wherever revolution is in process, wherever hope is all but gone from millions of lives and the desire for change can no longer be talked down—in these areas of the world and of life this "success" story has an effective appeal. So it is that the validity of what the Communists are saying is something else, but that they are saying it is of vast significance. And yet, despite all this, the reluctance of people called Christians to tell the world about the hope that is in them is almost incredible. Ours is a revolutionary gospel—the supreme answer to the deep, basic needs of our disordered world—and yet the amount of money available for spreading this gospel is pitifully small in proportion to the size of the task. Here, it would seem, we Christians can learn something from the Communists. If we believe that the gospel is the one supreme need of men everywhere, then why not do far more than we have done to make that gospel effective in every part of the world and in every area of life? The logic is inescapable. And the response?

Will Babies Be Exploited Next?

ARE THERE any bounds of respect for human beings beyond which the makers of alcoholic beverages will not go in advertising their wares? Apparently not. We have seen the handsome-looking men, large placards of them, over the doors and windows of public conveyances across the land. In magazines we have seen the exquisitely conceived and executed pictures of distinguished-looking people who prefer this brand of liquor or that to all others. And now that television is here the advertising propaganda is as personal as a next-door neighbor who walks into your living room to demonstrate to you and to your children just how refreshing, how delightful, a certain kind of beer can be. But the current prize for clever, subtle advertising must go to a brewery that calls on the American people to elect a lovely young girl as Miss Soandso for the year. There are six girls from whom to choose, and their pictures are everywhere—in magazines and newspapers, in windows of stores and taverns. Voters are told that they can bring fame to one of these girls, merely

by casting a ballot for her. And it is reported that more than 12,500,000 votes were cast in a single year. All these methods, of course, are ways of selling liquor and beer. Every device of artistic display and of psychological approach is employed in an effort to create an atmosphere of confidence and well-being: the successful business man, the elegant furnishings of a home, the distinguished-looking people, the lovely young girls. The advertisers do not say so, naturally, but they want the public to infer that drinking a particular liquor or beer makes all this success and this elegance and this glamour possible. What subtle efforts to delude and to destroy people! Is there not a limit to this kind of thing? What else may we expect? Will it be the pictures of nice, plump babies, with the subtle suggestion that a certain brand of beer is better for them than milk?

A Strange Brand Of Patriotism

NOT TO USE stronger terms, it was a strange brand of patriotism that forced the withdrawal recently of a pamphlet on the United Nations Educational, Scientific, and Cultural Organization from the Los Angeles public schools. Somebody in a position of authority got the mistaken idea that the pamphlet, "The 'E' in UNESCO," was designed to "undermine patriotism and replace it with loyalty to world government," and out the pamphlet went. Coming to the defense of UNESCO, Assistant Secretary of State Howland Sargent gave a timely warning against "ideological racketeering," and quoted an editorial in *The Minneapolis Tribune* to the effect that this country has "happily nearly abandoned the habit of lynching human beings," but, "as the Los Angeles action shows, we are still pursuing the practice of lynching ideas and institutions." It seems inconceivable that a group of responsible American citizens would permit themselves to fall into such irresponsible action as the Los Angeles group did. Since when has it become unpatriotic for American citizens to seek to eradicate illiteracy all over the world? to spread useful information as widely as possible? to stimulate research and make its results available? to do everything possible toward removing the

social, religious, and racial tensions of the world? to substitute constructive world action for destructive world war? If it is unpatriotic or un-American to wish to do these things, then we ought to have a national referendum on the meaning of patriotism and Americanism. Apparently it has not yet occurred to many overzealous watchdogs of patriotism that the very liberties which they seek to defend cannot be preserved in a vacuum—in isolation from the rest of the world. To try to keep them for ourselves alone is to run the risk of losing them for everybody. The principle of social solidarity must be reckoned with. In matters of human rights and human freedoms we, the free nations of the world, must, to use Benjamin Franklin's words, either hang together or hang separately. It is sheer nonsense to pit national citizenship against world citizenship, as if these were mutually exclusive concepts. The two belong together. They must stay together always—one and inseparable.

Looking for New Fields of Adventure

SO MANY THINGS are happening in our fast-moving world that *oh's* and *ah's* are becoming exceedingly scarce in many areas of life. Events which fifty or even twenty-five years ago made the headlines and were the subject of widespread discussion, now receive only scant attention. Who, for example, so much as remembers that a group of American and Danish newspaper correspondents made the world's first press tour over the North Pole as recently as September 16, 1952? Many who may have difficulty in remembering this fact doubtless have little or no difficulty recalling the exploits of Admiral Peary fifty years ago and of Byrd and Bennett more than twenty-five years ago. Peary's journey to the Pole was high adventure, sheer glamour, unbelievable achievement, and so was the flight of Byrd and Bennett. But now, after one of its own correspondents had returned from the newspapermen's polar flight, the *New York Herald Tribune* had only this to say: "Under both scientific and military pressures, Arctic exploration by air is losing its last few shreds of romance. The Pole is conquered, the dog-sled is a vanishing commodity. Small boys will

have to look for new fields of adventure. The one consolatory thought is that they are sure to find them." Of course, they will find them. But where? In new forms of atomic energy, with increasingly horrible destruction threatening to fall upon mankind? Or will the new adventures be in conquering disease and poverty, ignorance and superstition, immorality and irreligion? A few years ago, Rufus M. Jones wrote in one of his books that we had conquered our outward world, and that our

next conquest should be in the realm of our "interior domain." Surely, here is a realm in which not only small boys, but young people and men and women, all of us, may find new and challenging adventures. And if it turns out that some among us feel and respond to the call of God to serve on a mission field, perhaps far from home, then we may be sure that the element of daring and adventure and faith will be in the picture, with none of its glamour rubbed off.

William B. Lippard, Editor Emeritus

WITH this issue, after more than thirty years of distinguished service with this magazine, as associate editor for over ten years and as editor for twenty, Dr. William B. Lippard becomes Editor Emeritus. This richly deserved promotion is definitely not a mere gesture of good will toward a man who has reached the official age of retirement. On the contrary, it is, as the title itself suggests, a recognition of the merit of his editorial achievements, a distinction earned by long, meritorious service. ■

Two statements which appeared in these columns in December, 1932, were highly prophetic of Dr. Lippard's brilliant editorial career. One was an official statement signed by Dr. C. Oscar Johnson, then president of the Northern Baptist Convention, Dr. F. B. Palmer, chairman of the Board of Missionary Cooperation, and E. H. Rhoades, Jr., chairman of the Administrative Committee, to the effect that the newly appointed editor, Dr. Lippard, would bring to his task such a wealth of editorial ability and such a background of missionary knowledge and experience that Northern Baptists could confidently expect of MISSIONS that its best was yet to be. Now, twenty years later, twenty bound annual volumes of the magazine are a permanent, eloquent testimony to the accuracy of that prophetic utterance.

The second statement was by Dr. Lippard himself regarding the retirement of his honored predecessor, Dr. Howard B. Grose, after twenty-three years of eminent editorial

service. "With this issue," wrote Dr. Lippard, "Dr. Grose closes an active career that has had no parallel in missionary journalism. Its distinguished achievements are legion. He created a magazine that becomes the pride of our own denomination and the envy of others." Appropriate as that statement was with regard to Dr. Grose and the MISSIONS of his day, there are thousands who would gladly testify that it is even more appropriate with regard to Dr. Lippard himself and the MISSIONS of his day. Truly the achievements of his career as a religious journalist are legion, and under his editorship this magazine became both the pride of our denomination and the envy of others. ■

All who know William B. Lippard, whether personally or through his voluminous writings, are aware that month after month, year after year, during his editorship he brought to the exacting requirements of his office a keen intellect, deep moral and religious insights, a world-encompassing vision, an abundance of energy, a passionate commitment to the world mission of Christianity, and a fearless devotion to righteousness and truth. In the fifth month of his editorship, May, 1933, preceding the meeting of the Northern Baptist Convention at Washington, D.C., he noted that alcohol had come back, that world peace was menaced, that race and religious prejudices flourished anew, that financial wickedness flouted in high places, that economic injustices caused multitudes to

sink into despair. And so he wrote: "Surely concerning these issues the Christian conscience of America must speak loudly and unflinchingly."

For twenty crucial years of our denominational life, Dr. Lipphard practiced what he preached. Concerning the burning social, economic, political, and religious issues of that period he never once hesitated to speak loudly and unflinchingly. He was an outspoken foe of the liquor traffic, he hated war and all the pretenses and shams associated with it, his sensitive spirit revolted at the social and economic injustices and inequities of our times, and he said so in no uncertain terms. He stood staunchly for the ecumenical movement as expressed in the Baptist World Alliance, the International Missionary Council, the National Council of Churches, the World Council of Churches, and other organizations of like character, with special emphasis on what Baptists can contribute to world Christianity. When readers disagreed with him, as frequently they did, he took their letters as evidence that he was doing his editorial duty. His magazine was being read! His readers were thinking! Perhaps early in his editorial career he had read and pondered these words of Jesus: "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets."

Dr. Lipphard's insight into world affairs gave to his editorials a distinctively prophetic quality that is extremely rare in current religious journalism. For example, six years before the outbreak of the Second World War, Dr. Lipphard was sounding warnings of its approach. In December, 1933, after both Japan and Germany had withdrawn from the League of Nations, and after the failure of the great powers to agree on disarmament, he recalled the words of the Prince of Peace that they that take the sword shall perish with the sword, and commented: "To save humanity from another visitation of [this] shattering truth, there must be immediate and drastic reduction in the means of making war. Otherwise we are headed straight and swift for destruction." And in that same issue, in a five-page feature article he pointed out the dangers of Hitlerism. What actually happened

we all know *now*. Dr. Lipphard, however, knew it *then*.

Scores of examples of editorial excellence could be cited, but these are sufficient as evidence of the sound judgment of the Associated Church Press, at its annual meeting in 1952, in awarding to MISSIONS "First Place for Eminence in Editorials" for the year 1951, in competition with more than a hundred other member publications. This award was a fitting climax to an editorship which began with these words: "In these days of terrific changes and the shattering of so much that the world had come to regard as permanent, there is eminent need of a sane, positive, steady, periodic emphasis on those changeless and unshatterable realities so basic to the missionary enterprises that brought this magazine into being."

And now for a special announcement that the present editor is happy, indeed, to make. As editor emeritus Dr. Lipphard will continue to speak, as often and so long as he cares to do so, through the columns of MISSIONS. All of us are fortunate that his voice thus will continue to be heard. We shall listen to it attentively. Also, in his spare time, Dr. Lipphard will serve as executive secretary of the Associated Church Press, to which organization he has devoted a large amount of creative work in recent years. The Associated Church Press is to be congratulated on its choice.

As for the present editor, what is he to say upon succeeding so illustrious a craftsman as Dr. William B. Lipphard? Perhaps he can express his feelings best by saying that he is painfully conscious of having stepped into loosely fitting, seven-league boots. Succeeding a Lipphard is like succeeding a Beethoven, or a Rembrandt, or a Charles Dickens, or a Phillips Brooks. It is a challenging experience. All that the editor can do at the moment is to pledge to his undertaking the best that he has of insight and devotion, to the end that MISSIONS may continue to point the way to the time when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." If the magazine wins for itself any distinction during this editorship, let it be in its faithfulness to that objective.



To American Baptists . . .

The universal nature of the gospel challenges us to a united Christian witness around the world

By JOHN A. DAWSON

ABOUT the year 4 B.C., a star of great magnitude shone down upon the hills, valleys, and oceans of the earth. It stood out in brightness far beyond the brightness of the galaxies of stars known by the ancients, and caused much comment among the astrologers and wise men of the East, as well as expressions of wonderment and awe among the common people of the cities and the shepherds in the fields. That star came to a focal point over little Bethlehem of Judea, and it has been the focal point for the Christian religion through all the centuries since that time.

This year the women of our denomination have a beautiful, challenging theme: "Behold the Stars!" In giving us this great theme, they asked all of us to lift up our eyes, to behold God's glory, and to think and act in universal ways.

When we think of great characters in history, we always feel drawn closer to them if we can see something that they have worn or touched or looked upon. For example, if we visit a museum and see the coat, hat, or papers of George Washington, the very years seem to be suddenly turned back, and we feel almost as if we were back in the eighteenth century. Similarly, when we visit the places where Abraham Lincoln lived or made forever famous by his timeless eloquence, we feel ourselves spanning both time and space to Lincoln's day.

Behold the stars, for they behold you and have beheld the billions of earth's inhabitants through the many centuries! The very stars that look down on you tonight, looked down

upon Moses and David and Isaiah and all the hosts of Israel. Those same bright and shining stars looked down upon Jesus when he walked the earth with his disciples, or held long vigils of meditation and prayer throughout the night. They shone upon Paul as he traversed the desert sands or sailed expansive seas as a messenger of Jesus Christ. And through the years they have cast their white, pure light upon the missionaries of the cross as they have carried the gospel from land to land and from continent to continent.

In contemplating these things, do not we all feel that we are a part of the glorious heritage that is ours?

This very day, on the other side of the world, the stars which looked down upon ancient civilizations are shining upon our missionaries in Japan, the Philippines, Thailand, Burma, India, the Belgian Congo, and in the prisons of Communist China. Tonight the stars will shine upon our missionaries in Alaska, Puerto Rico, Haiti, Cuba, El Salvador, Nicaragua, and Mexico. They will shine upon missionaries here in the homeland, who labor among the American Indians, in trailer camps, and in other places of human need. Somehow these stars bring the various peoples of the world into a single neighborhood, and make us all feel close together.

As American Baptists, let us draw closer to God and to one another as we behold the stars. Let us greet one another in Christian love as we begin the New Year, uniting our efforts to further the work for which we band together in our churches.

... A Happy New Year!

The tomorrows of life are bright with promise to all who have had a vital experience with Christ

By REUBEN E. NELSON



TO THOSE whose yesterdays and today are filled with an experience of Christ and of dedication to his purposes, the tomorrows are filled with the promise of his presence. I trust that this year 1953 will be made up of that kind of tomorrows for all who read this issue of MISSIONS.

Increasingly we have come to recognize that a personal experience with Christ is the basis of all that we call our Baptist position. The strain of modern living puts all religious profession to the test. There come times when life's problems shatter ideologies that are no more than moral formulae. No matter how wonderful those rules may be, the soul crying out of the depths of human despair finds no response except in a Person, God himself revealed in Jesus Christ our Lord.

The strains of 1953 are, however, not alone in the sphere of personal problems. We encounter them in all the relationships of life. The forces attacking the freedoms of the world today will be frustrated only through the redemptive resistance of men and women who have a thirst for freedom because they have had a personal experience with Christ, who is "the way, the truth, and the life."

Men will not stand courageously for freedom unless they have an experience as a result of freedom, an experience so dear that any sacrifice for its preservation will seem small. Sustaining them is the value of projecting that freedom into the tomorrows of life.

If there are to be free men tomorrow there must be good, free, alert, sacrificial people today who have met the Christ who seeks men

and have committed themselves to him without reservation.

To these principles we have ever been dedicated as a Baptist people. We need at the threshold of this new year to check up on our position both as individuals and as a denomination. The church was not intended to fortify any political system, and must never be used as a tool by such a system. Because of our history, we as Baptists ought ever to be mindful of the fact that our forefathers contributed magnificently to that freedom of thought which made the yesterdays of our nation great in creative accomplishment.

The guidance of the Holy Spirit in our yesterdays fills us with the hope of his guiding presence in all the tomorrows. As Dr. Kenneth Scott Latourette has pointed out, the great forward movements of missions arose at the most critical times. Our American Baptist Foreign Mission Society came into being in 1814, in the shadows of the war of 1812. Great strides were made in home missions and in Negro education in the years following the Civil War. Although these crises did not produce these results, yet God was saying to our fathers that he is not dependent upon circumstances, and that in every age he honors the faithful commitment of his children.

The same God welcomes us into the tomorrows of 1953. President John A. Dawson and our other leaders have summoned us into a great nation-wide revival. That summons must be matched by personal commitment. God is calling us, each of us, to give him the best we have in the year just ahead.

Your Gift Plus the Power of God

In the hands of consecrated missionaries, your gifts are working wonders in mission lands around the world

By RALPH M. JOHNSON

Photographs by John C. Slemph

OUR MISSIONARY GIVING is important. Many times on my recent visit to Latin America I saw at firsthand what our gifts have done—our gifts plus the dedicated lives of missionaries and local Christian workers, plus the power of God's redeeming love as revealed in Christ.

The parable of the sower comes to mind frequently as you visit large or small mission stations. The seed of the gospel is sown. It is scattered far and wide by leaflets, street preaching, radio, distribution of Bibles. It falls on many hearts and minds, but it does not take root every time. On mission fields, as everywhere else in life, there are the various kinds of soils described in the parable. Always some seed falls on stony, thorny, unproductive ground. But the real joy of the sower is what happens when the seed falls on good soil. The yield is thirtyfold, sixtyfold, and even a hundredfold!

On the mission field one could say a thousandfold! While there are those that do not respond to the gospel message, the marvel is what happens when Christ is accepted. Instead of a few dozen converts, there are hundreds. Instead of the feeble voice of two or three, there is a mighty congregation of a thousand.

GIFTS PLUS DEDICATED LIVES

Your gift makes all this possible—your gift plus dedicated lives and God's blessing. We preach the kingdom of God, but the preacher must eat. Your gift provides beans and rice for a national worker on an island in the Caribbean Sea. We preach the importance of Christian fellowship and the church, but churches must be built with some kind of building material. Your gift makes possible the use of bricks and mortar for a simple but dignified house of worship in an area that

needs it. We preach the importance of reading the Bible, but he who reads must study in school. Your gift helps to build and maintain Evangelical schools.

Yet the main thing is to be found neither in buildings nor in the physical means of support for Christian workers. The most important thing is the difference in life. It is reassuring when you hear in Puerto Rico that Baptists do not participate in the gambling and the drinking that are so widespread in that country. It is a joy to hear of the concern which Christians have for their relatives and friends who have not accepted Christ as Savior and Lord. There is opposition, of course, but the gospel gives strength to overcome in a Christian way.

When you meet the pastors in a country like Puerto Rico, stay in their homes, and observe their work, you thank God that the call to Christian service can be heard in any land. Our goal has always been the training of indigenous leadership. When you meet the young president of the Puerto Rico Baptist Convention, Pastor Jose D. Comacho of the Caguas church, you are aware of the fact that we are making progress in this area. Your gift can send general workers out and help provide schools for the training of ministers, but it is God who calls and Christ who leads these men of God.

ONE PASTOR'S SCHEDULE

The regular work schedule of a pastor leaves one bewildered as to where the time comes from for all the work. Here are some of the many activities of Pastor Jose Terron in one of the churches in the San Juan area. Monday evening is prayer meeting and the time for a candidate class in church membership. Tuesday there is an open-air meeting, with the pastor and laymen taking charge in different locations in the city. Wednesday is

the night for Bible study for the entire church. Thursday is choir practice and the night for special meetings of the board of deacons or other church groups. Friday there are meetings of societies for young people, the men's brotherhood, and the women's organization. Saturday is the time when two groups of girl scouts meet in the church. Sunday morning there is Sunday school at 9:30. In the afternoon there are services in the outstations of the church. (Every church plans to have one or more missionary outstations of its own.) Sunday night there is the regular preaching service. Then the pastor is ready for Monday again!

In addition to this regular round of pastoral service, there is a great deal of social-service work in helping members find employment or helping those in marital or financial difficulties. This heavy work load is borne by pastors who often do not receive enough from their church to support their families. It is not uncommon to find wives working. Not the income or the easy life attracts to the ministry, but rather the irresistible call of God. When the gospel falls on the fertile soil of their hearts the yield is tremendous. The number of people baptized during the ministry of one of these consecrated pastors is often far beyond the thousand-mark. Your gift plus the power of God makes these things possible.

WITNESS TO EVANGELICAL UNITY

Whether in the United States, or Burma, or any country in Latin America, pastoral leadership occupies a place of strategic importance in every church. Strong, growing churches have good leadership. Weak churches do not. The Evangelical Seminary in Rio Piedras is one of the means by which we seek to answer this need for leadership. There five denominations (Baptist, Methodist, United Evangelical, Presbyterian, and Disciples) have banded together to prepare students for the ministry. By uniting in this project these denominations are able to provide a much better theological education than any one of them could provide alone. Here is a visible witness of the importance of Evangelical unity.

It is hard for one who has not lived in a country dominated for many years by the Roman Catholic Church to appreciate the position of Evangelical Christians in these



Stephen S. Huse Dormitory for Boys, Barranquitas Academy, Puerto Rico, overlooking a lovely valley



Barranquitas Academy students learning touch typing, and apparently enjoying the exercise



Beautiful Birch-Conway Memorial Hall, modern, well-constructed classroom building at Barranquitas

countries. By open and hidden methods Evangelicals often are treated as second-class citizens in education, government, and business. They are often ridiculed. A frequent criticism is the divided nature of Protestantism. Since there are so many divisions, the argument goes that all must be wrong and only the Catholic Church right. A union theological seminary is a visible proof that such statements are false.

At the seminary, President Florencio Saez leads a faculty in training twenty-four regular students and eleven pre-theological students. He is assisted by Professor Angel Mergal from our convention. Nothing is more important than the training of leaders for churches.

There is one big difference between what actually happens on the mission field and the parable that Jesus told about the sower. Once the yield has been harvested, the sower must sow again the next season. The power of the gospel, however, is such that once your gift has helped to start a mission church and the harvest is made, that church in turn helps to spread the missionary message.

Our missionary enterprise has a re-sowing action which is further evidence of God at work in the world today. For example, the church which our Home Mission Society helped to establish in Caguey, in turn established an outstation, and this outstation helped establish a rural outstation in Maton, which we visited. Maton, high up in the hills of the island, off by itself, can be reached only by a trail at the end of the jeep road. This little rural center, in turn, has groups of Christians who worship in homes for those who are too far away to walk to the church. Thus we have one of the best examples of how a church which is the product of the missionary enterprise becomes missionary itself. Pastor Rafael Landron, of the Baptist Church in Caguey, is one of those whose consecrated lives help extend the influence of the gifts and prayers that we American Baptists offer.

NEED FOR MANY SCHOOLS

Educational needs in overpopulated Puerto Rico are great. Forty per cent of the population is of school age; yet only about half of those who might be going to school are attending. In Ponce, I visited a school run as a part of the work of the First Baptist Church. Here 175 students study both grammar and God's

way of life. Though there are in operation several schools sponsored by our Baptist churches, the need is for many more. Once the buildings are up, the schools tend to be self-supporting through tuition fees. Evangelical Christians in Latin America feel that schools are an important part of their program.

Those who come out of a non-Evangelical background, and are actually first-generation Christians, tend to be more serious in the daily Christian living than those who may be third- or fourth-generation Christians. Thus the church is open every night of the week, and members attend its services. The church is their main interest in life. To them, church membership requires far more than a one-hour service on Sunday morning.

In spite of their poverty the members give. Pastor Francisco Colon Brunet, of the First Baptist Church, Rio Piedras, estimated that 25 per cent or more of the church's membership tithe their incomes. This is true even though the income in many instances would be called less than a living wage. I was impressed by the fact that it is not income that determines giving to church work, but the extent of dedication to God's kingdom work. In ten years the giving of our church members in Puerto Rico has jumped from \$34,000 to \$123,000.

The Mission Observation Tour which took me to Latin America was designed so that some of our pastors, laymen, and secretaries might see what is done with their gifts to missions. All were happy in what they saw. Stanton Gallup, Connecticut businessman and vice-president of the National Council of American Baptist Men, said, "In making this trip and seeing the many needs I realize more than ever before that greatly increasing our giving to the unified budget is the only way we can meet the challenge. The missionary money I have given has been an unusually good investment. I wish it could have been more." Indeed, all members of the team in returning to their tasks were convinced of the effectiveness of the Baptist missions.

Yet we have seen only one part of the work of one of our national mission societies. A designated gift to a church in San Juan may help the situation there. But what about the needs of Puerto Ricans who move to New York? There are more than 200,000 now

living in metropolitan New York, and many more who would like to come. Meeting their spiritual needs is a part of our task. Favoring one project at the expense of all other work leaves some of our most needed work undone.

OUR BAPTIST WORLD MISSION

A year ago I was visiting our mission stations in Alaska. What a wide area is included in the work in North America of our two Home Mission Societies! The snow that fell on the first Sunday of October in Alaska is typical of a climate vastly different from that in the tropics. Yet our gifts help simultaneously the preaching of the gospel both in snow-covered Alaska and in the warm, sunny lands of the Caribbean Sea.

Home-mission work, however, is only a phase of our Baptist world mission. In Haiti, I was reminded of the problems we face in the Belgian Congo. In Puerto Rico and Cuba, I remembered the Philippines. Our work is to carry out the Great Commission. As American Baptists we can be thankful that our work is so widespread and so blessed of God.

The more I see of American Baptist missionary work, the more confidence I have in it. It is hard to believe that some Christians could be so naive as many of them are when it comes to giving. For an independent missionary to receive funds for the mission and then to use them personally, is something that I could not believe except for a first hand witness. We as American Baptists, however, are fortunate in having a system of finances and administration that protects the gift of every giver to American Baptist causes. Your gift is used the way you want it used.

It is a long way both in geography and in environment from a rural outpost like Maton in Puerto Rico to a church in Washington state. Yet the prayers and gifts of Baptists in the Northwest make possible baptisms in Maton. An effective every-member canvass not only will strengthen the church that undertakes it in any area of our convention, but will aid our Baptist world mission in Latin America and around the world. Before the "plus" of dedicated lives and God's blessing can be added to our gifts, we must first make them. If we give generously, the harvest will be great.



Primary Sunday school class, First Baptist Church, Rio Piedras, Puerto Rico



After the morning service at the First Baptist Church, Rio Piedras



Gathering for Sunday school at the First Baptist Church in downtown San Juan, Puerto Rico

Germany in the Valley of Decision

Dismembered and disillusioned by war, Germany today poses one of the greatest, most baffling problems that confront the Western World

By EDWIN A. BELL

Photographs by the Author

THE FUNCTION of tragedy is to turn the ugly into something that is beautiful." So runs a recent literary gem. Although this is perhaps much too poetic to characterize what has been taking place in Germany since the summer of 1945, one who has watched closely the unfolding of the drama in that land has the distinct feeling that the soul of a new, and perhaps a greatly different, Germany is struggling to be born. Yet one holds his breath in fear that present forces, not altogether of German making, may distort the soul of the new Germany and keep it from being the new and wholesome thing that it well may become.

To say, on the one hand, that Germany has recovered fully, whether materially, psychologically, or spiritually, would be greatly to overstate the case. To say, on the other hand, that the German people have learned nothing from their tragedy and "would do it again," would be a monstrous caricature of the hopes, prayers, desires, and efforts of the many fine people who labor to bring forth the soul of a new Germany, and who do with all their hearts wish to see something beautiful and good come out of the fires of their tragedy and the ugliness which was the legacy of the war.

TOWARD ECONOMIC RECOVERY

What are some of the facts in the life of Germany today?

1. Since the summer of 1945, remarkable

strides in economic recovery have been made, and if one may judge by surface manifestations, psychological and spiritual recovery has been noteworthy. This is not to say that the deep wounds of the war have been healed. One could not reasonably expect the healing to take place so soon. Large areas of the principal cities of Germany still lie in ruins—Kassel, Essen, Bremen, Gelsenkirchen. Behind the facade of new store fronts on the streets of others cities—Hamburg, Frankfurt, Munich—lie vast areas of ruins scarcely touched. This is not a comment on the spirit of German initiative and energy, but an allusion to the almost incomprehensible magnitude of the area destroyed by war.

Moreover, German economic recovery poses serious problems. There has been a phenomenal increase in the number of automobiles on the highways during the past three years. Shops are filled with merchandise. Meals in hotels and restaurants are bountiful. In sharp contrast to 1945-1947, people appear well fed and move with an energy and verve that belie any impression of undernourishment. The very recovery indicated by all of this, however, produces a feeling of uneasiness. German underselling in world markets is contributing to the deepening of the economic crisis in Great Britain. France and the other Western European countries view with trepidation the recovery of German



industry and war potential. The United States fears Russia and wants a strong Germany in Central Europe. So the American Secretary of State has the very unenviable task of harmonizing American policy in Europe with the views of our allies as to what should be done with Germany.

TRAGEDY OF DISMEMBERMENT

2. The dismemberment of the country, the placing of each half, so to speak, under controls exercised by powers which represent the greatest possible extremes in ways of thought and life, is perhaps the major fact about Germany today. Its effect can hardly be conceived. It certainly cannot be fully measured. East Germany is subject to a program which seeks thoroughly to sovietize and communize it. The apparent aim is completely to divorce East Germany from West Germany.

The check point at Helmstedt on the autobahn thirty-five kilometers east of Braunschweig, where at any hour of the day or night one can see a line of trucks from a half-mile to two miles in length, awaiting clearance to enter the Russian Zone enroute to Berlin, symbolizes this division with impressive eloquence. Bridges between the two zones, wherever they exist, are being destroyed. At this writing East Germans under Soviet orders are engaged in clearing a wide strip to serve as a No-Man's-Land between the two zones. If

the present trends continue, this strip will become a cultural barrier between East and West Germany which will be wider and more impassable in its effect than the Atlantic Ocean.

ACUTE REFUGEE PROBLEM

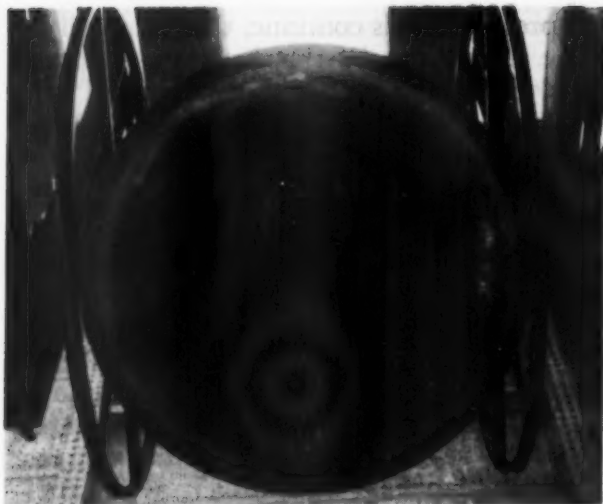
3. The refugee problem is still acute. It is an aftermath of the partition of Germany, distinctly related to the first phase of German partition, namely, the surrender to Poland and Russia (however provisionally) of the lands east of the Oder-Niesse Rivers. One hardly needs to repeat the figures indicating the numbers expelled and driven westward—eight, nine million. It is probably true, as one church leader said, that more people were made homeless by an Allied peace than by a Nazi war. Both the fact and the brutal manner in which this transfer of seven or eight million people was effected have left wounds that will be generations healing over.

The physical condition of thousands of these people is still deplorable, as one who visits the bunkers in the cities and camps in the woods where they still live will understand. It will be many, many years at the present rate before the major portion of these people can be given homes, jobs, and a settled life.

The spiritual strain and psychological tensions are enormous. Small wonder that there is the threat of the organization of political parties, dominated by these newcomers into West Germany, whose avowed aim is the alleviation of their circumstances and the recovery of the lands and homes from which they were expelled. Small wonder also that the French feel uneasy over the prospect that this element in a rearmed Germany will create difficulties in agitating for the recovery of the territories and homes which they lost.

PRECARIOUS POSITION OF YOUTH

4. Young people in Germany in many ways are in an exceedingly precarious position, and could easily become a very dangerous element. In East Germany they are being thoroughly and systematically communized. The privileges of higher education in the universities and technological schools are more and more limited to youth from workers' families, and for those who are willing to subject themselves



Freedom Bell ringing in City Hall, West Berlin



Kindergarten at the Baptist Home in Hannover



Newly constructed home for young men in Essen

to indoctrination by the party. Even theological students are subject to examination for their political reliability. Indeed, life is so ordered that there is less and less promise of a career in business or the professions outside of party affiliation.

Under such circumstances what are young people to do? Three choices are open to them. One is to capitulate and become Communists. Another is to resist and suffer the consequences of all sorts of hardships, ostracism, denial of opportunity for work, school, or any other career, and perhaps forced servitude in the uranium mines of Silesia. The third choice is to try to get to West Germany. Youth in East Germany follow all three courses.

The position of young people in West Germany, while much more favorable, is far from normal. The very uncertainty of the future of East Germany makes the situation in West Germany likewise uncertain and abnormal. Moreover, whereas West German youth lack the challenge of a dynamic cause to which to give themselves, East German youth have the challenge of a cause, which, however falsely, promises a better way of life. This vacuum lies back of the fear, expressed by some leaders of youth in West Germany, that West German youth in a united Germany might fall a comparatively easy prey to the more dynamic political leadership for which East German youth are systematically trained.

One has the uneasy feeling that the most powerful deterrent to communism in West Germany up to now, is the testimony of the prisoners of war who were confined in Russia and who have come back with unfavorable reports of life under communism in Russia. The effect of this may eventually wear off, and should abnormal conditions recur in Germany, the temptation to West German youth to follow again the siren call of communism or neo-fascism would be well-nigh irresistible.

POLITICAL UNCERTAINTY AND INSECURITY

5. Germany's political uncertainty is a matter of vast significance. In 1945, we were advised by Secretary Morgenthau to turn Germany into "a goat pasture." The temptation to impose a Carthaginian peace was strong. With the increasing Russian intransigence, Germany began to be a pawn on

Europe's chessboard. Now she is sought after as an ally, and our question at present is whether German youth will fight, and if so, whether they will fight on our side. When one recalls, as Germans must often do, the prophecy of Hitler that Germany, defeated by the Western World, would have to be quickly revived and made an ally in order to meet the menace of Russia, one cannot stifle the suspicion that large sections of German people wonder if Hitler was so wrong after all.

Germany is in the valley of decision. Roughly one-half—the eastern section—has no choice but to follow those who are masters of that half. West Germany, on the one hand, is having to decide whether to risk the permanent division of land and people, and perhaps a war in which Germans will be pitted against Germans, or risk what a precarious neutrality would involve—possible absorption in the Eastern satellite area. West Germany's remaining choice, on the other hand, is to cast her lot completely with the Western World.

SOME CONSTRUCTIVE ELEMENTS

On the other side of the picture there are constructive elements that give hope that the new Germany will be vastly different from the Germany of 1933 to 1945.

1. There are many German people who know that their land, as much as they love it, stood on the brink of national self-destruction in the years of the Nazi regime. A German Baptist pastor said recently, "Germany has lost her political mission through two world wars, and in the last world war she attempted suicide." A young German Baptist pastor recently recalled the Hitler days, when Sunday was monopolized by the Nazis for party activities for old and young. This move, he declared, was a deliberate attempt to break the strength of the churches. This pastor continued: "Thus it was not a long step from the broken Sabbath to a broken faith, and from broken faith to broken and destroyed cities, houses, and church buildings."

Perhaps nowhere in the world today are there people who realize the futility and folly of war more keenly than the German people. It is not surprising to find large numbers of young people—one might say the bulk of them—of military age who are quite luke-



Vesper worship service at Baptist youth camp



What every camper enjoys—food and fellowship



Happy, carefree teen-age campers by their tent

warm to the suggestion of German rearmament. In fact, some of the more aggressive of them petition pastors and others to take a stand against the proposal to rearm Germany and turn her again into a fighting unit—not because they sympathize with the point of view of Russia, or are hostile to the West, but because they are utterly convinced of the folly of war. A German Baptist leader said to me within the past few months, "The old spirit of Prussian militarism, by which the German people have long been known, has been completely burned out of the German folk. The only hope for Europe and for us is a United States of Europe."

2. Another factor which offers a magnificent opportunity for the remaking of Germany is the present generation of youth.

The present situation with the youth of Germany presents peril as well as hope. This cannot be said too often. It is almost trite to say now that the older generation of youth in Germany suffer from the disillusionment experienced with the catastrophic defeat in 1945. As yet there is no clear ideology to which they can give themselves in place of that of National Socialism, which turned to ashes in their mouths. The Communists, of course, are working very diligently to supply this ideology, both for West and East German youth.

In West Germany, younger young people—adolescents who finish elementary school normally about the age of fourteen—present a unique problem. For example, 45.6 per cent of the present population in Germany are under thirty years of age. The number in the age group ten-to-fourteen is twice that in the thirty-to-thirty-five group. In 1952, there were 606,000 young people between the ages of fifteen and twenty-five who were unemployed in Germany. Those who left school totalled 832,000. Only 560,000 could be placed in apprenticeships and other employment. Leaving school in 1953, will be approximately 910,000.

On this basis there may be a million idle adolescent boys and girls in 1953. German youth leaders say the danger of neo-facist influence, on the one hand, is very great. Boys and girls may hear from time to time. "This would never have happened under Hitler." And the peril from communism, on the other hand, is just as real. The propaganda says

that all young people find proper places for work in East Germany.

The bright spot in this picture is the unusually high quality of much of the Christian leadership of German youth. This is especially true of leadership of the German Baptist youth work. The leaders realize fully that the great mass of German young people may easily be the prey of another set of demagogic leaders, either neo-facist or Communist, and that the future of Germany will be determined by the manner in which the present generation of youth in that country is led. So the leaders are working diligently to shape a program that will lead German youth away from catastrophe. Nevertheless, German youth are in a valley of decision.

IMPORTANCE OF THE CHURCH

3. This leads us to say that the church is perhaps the most important single factor in shaping the new Germany along hopeful lines. For one thing, it is the one remaining link between the East and the West, and the preserver of the spirit and sense of brotherhood and kinship which East and West Germans recognize for each other. As one Baptist pastor said, "In the view of the gospel there is no such thing as a division between East and West; for the church of Jesus Christ is found in the East as well as in the West. We believe, pray, and preach the gospel in the East as well as in the West. Wherever the church prays and believes, there God reveals his power through Jesus Christ."

Moreover, East German Christians are reproducing the vital Christian faith and heroic behavior of apostolic times. The conduct of the church in East Germany under the present political regime offers sharp contrast to the attitude of much of the church under Hitler. One thinks of ancient Israel, caught between the jaws of the Egypto-Babylonian nut crackers, fought over by a succession of armies, made captive, dismembered, humiliated, crushed, and left with no direction in which to look but upward. Yet, despite all this, one is reminded of the consequent spiritual treasures developed in this people, whose deep religious insights formed the matrix of our own Christian faith. Could it be that God has a similiar experience in the modern day in store for our German brethren?

Inside a Missionary's Notebook

A young missionary finds much of interest and of challenge as he begins his work in fascinating Japan

By CHESTER F. GALASKA

Photographs by John C. Slemph

JAPAN is a fascinating place in which to live. There is always something new or different happening. Recently, Mrs. Galaska and I went to the Hasukuni shrine here in Tokyo during one of the festival days. The shrine grounds are about the size of a large park. The streets were lined with merchants selling every conceivable item—food, clothing, trinkets, animals, and what have you. There was also a small circus, with side shows, barkers, and other accompaniments. Thousands of people crowded the streets and continued visiting there throughout the week, to attend memorial services for the dead.

We went especially to see the traditional dance, which was held outdoors on a raised platform. It was a very colorful spectacle, with costumes and masks dating back centuries. However, as we viewed this ritual of the Shinto faith, we realized how lacking this religion is in any real spiritual content.

Japan is free, but with the new freedom has come uncertainty and unrest. Having read reports from American newspapers about May Day riots in 1952, let me say that this was not primarily a Communist demonstration. There were about 10,000 people (of the 400,000 who took part in the parade) milling about at the time of the riots, and only a small number of them were Communists. At the same time, I would not minimize the damage and trouble stirred up by the Communists in that mob. The whole demonstration was indicative of the unrest which still exists and will exist in the Far East for many years.

When one sees hundred of thousands of workers, who have been terribly exploited in

the past, marching together and demanding their long-denied rights, one realizes that a revolution is taking place in the Orient. It can be a slow but powerful revolution like the marching of the 400,000 workers in an orderly parade, or it can be a violent revolution such as the riot which followed the parade. In spite of almost heroic work on the part of the total missionary force here in Japan, we are not reaching the masses, such as those whom I saw marching in the streets of Tokyo. We need more workers right now. Far more than we need military arms to contain communism, we need arms to envelop the millions of Asia in brotherly love.

The contrast in going from Tokyo to Kuji is like diving into ice water on a hot day. Tokyo is a great metropolis of the East; Kuji is representative of the East's backwardness. Located in the poorest province in all Japan, Kuji is the poorest part of that province. It took over seventeen hours by train to reach this place.

I went there to attend a farmers' gospel school at the Kuji Christian Center. In contrast with the poverty-stricken area surrounding it, the center is a beautiful place. It is beautiful, not because of the buildings, but because of the Christian spirit of the twenty-one full-time Japanese Christians who work there. I spoke on a program with several agricultural experts, and gave my first two hour-long messages in Japanese.

Of the seventeen young men who attended the school from the surrounding mountain and farm area, fifteen had never seen a Bible or heard of Christianity. On the final day,

everyone was asked to give his reaction to the school. Here are a few of the comments. Said one: "Having no idea what 'farmers gospel school' meant, I came somewhat out of curiosity. However, these teachings have been like a needle pricking me out of the darkness. Things I never knew existed have become a part of my life." Said another: "The life of a Japanese farmer is very difficult. Work *with* God was stressed by all the speakers. I feel this is the secret of true happiness." And another: "I was impressed by the lesson of seed falling to the ground and bringing forth new fruit." And still another: "Loving God and loving people are two entirely new ideas to me. Somehow these attitudes had never entered into my thinking. They must be right."



Here were young men who had heard of Christ for only one week; yet, like the fisherman who followed Jesus, they were thrilled by the old, old story. They all bought New Testaments and took them home. Several of the young men had no socks on, even in Kuji's bitter cold. Men to whom socks are a luxury need the gospel for their spiritual lives. And they need the teachings of Christian agricul-

tural experts to help them improve their physical lives, too.

"I won't be there long enough. . . ." It is easy to think that way about one's work, and to say: "Well, I really won't be there long enough to do any good." But time is not always the most important consideration.

In 1881, the Japanese Government requested that the United States send an agricultural expert to establish an agricultural school in the north. Dr. William S. Clark, a fine Christian, came and established one of the best agricultural colleges in Japan, in the city of Sapporo. At a recent gospel school, in which I took part, a professor told the story of Dr. Clark. After seventy-one years, not only the topic of his farewell address is remembered, but the content of his speech as well. Of the group in that first class of the new school many became outstanding leaders of Christian institutions, not the least of whom were three university presidents. How well did Dr. Clark learn Japanese? How long was he in Japan? He did not speak a word of Japanese. He stayed here just nine months!

This is a great witness to the intensity of Christian spirit which one man, in an extremely short period of time, was able to convey to generations that followed. It was a



Left: Gate to Shinto shrine at Kamakura. Right: One of the shrine's buildings

wonderful inspiration to me as I heard this story from two men who themselves had never seen Dr. Clark, but had become Christians as a result of his nine-months stay in Japan.



Things move slowly in the Orient, and Christian work is no exception. However, the story of the mustard seed illustrates again and again what happens on the mission field. As is often the case, this mustard seed is planted almost unconsciously. Sakai Suzuki was an early pupil of Toyohiko Kagawa, noted Christian leader in Japan. He was not particularly promising and only mildly interested, but one day he carried a Bible home. As the years went by he read that Bible and recalled the Christian teachings of Kagawa.

Mr. Suzuki became aware of farmers' problems and started organizing co-operatives. From all over the Osaka area people requested him to come and help them organize a co-operative. He said, "I'll come on one condition. The Bible will be at the center of our organization. First Corinthians 13 will be the basis of our co-op." The co-operatives in that area now have an income of over a hundred thousand dollars a year, but Mr. Suzuki ac-

cepts no part of this money. He supervises the work without a salary.

When the co-operatives were first being organized, one village was opposed to his Christian ideas and would not let him teach the young people. However, he met with his pupils secretly on a small island. Later the whole village benefited from the new faith of their young people, as well as from the agricultural co-operatives organized by this one Christian who, when he was a boy, had carried a Bible home.



A young Japanese girl came to me with a very disturbing problem. She wanted to devote her life to service in a leper colony. However, her family, for obvious reasons, was inclined not to grant permission. With the weight of this problem on her, she wrote to me: "I am not seeking a solution to my problem, only a great faith."

And so we missionaries and, indeed, all of us are faced with the challenge of those words. The confused and bewildered people of the world are crying, "Give us a great faith!" Everywhere there is need for young people to respond to this call with their lives dedicated to the service of the Master.



Left: Looking toward the Imperial Palace, Tokyo. Right: Great Buddha at Kamakura

A Strange Ceremony of the Congo

Struggling to adjust themselves to the white man's civilization, the Congolese cling to their old ways and customs

By E. V. WRIGHT

FEW WORDS today cause more concern to the missionary in the Lower Belgian Congo than the word "*Kinkukusa*." It is whispered from village to village. It is passed from person to person, by a nod of the head in the market place or by lowered eyes on the trail. *Kinkukusa*! What is the meaning of this mysterious word?

The story, as those who know it best tell it, goes back to June, 1951, or was it April or May? No one knows for sure, but about that time in some of the small villages that cluster about Brazzaville in French Equatorial Africa, the *Kinkukusa* got its start. Perhaps it started in the fear-ridden mind of an aged Congolese who longed for the old-time sensual dances with their licentiousness. Perhaps it was a longing for the old tribal customs with their loose living. Whatever its origin, the rite of *Kinkukusa* started in the Brazzaville area and, once under way, spread rapidly across the mighty Congo River to our American Baptist mission stations to the south.

What is *Kinkukusa*? Perhaps it can be best explained if we make an unseen visit to one of the strange and mysterious *Kinkukusa* meetings. Let us start with a typical village on an average day in the late fall.

As, unobserved, we approach the village, the sun is slowly descending toward the horizon. Word comes that a visitor is there, and the news creates a wave of excitement. Having a visitor is always an interesting experience; perhaps he has news from afar. So, many people gather to hear what the visitor has to say, and his tale is strange, indeed. He tells of a great movement that is intended to restore to the tribes their former greatness. He tells of a mysterious ceremony that everyone is performing. Skilfully he plays on the hidden desires and aspirations of the people. To the Christians his story is repulsive and unwanted, but by the persuasiveness of his per-

sonality he sways the greater part of the village. So the village leaders agree that the people shall participate in the rites of the *Kinkukusa* movement.

"What must be done first?" the leaders ask, and the visitor gives them the necessary instructions. They are to appoint a leader. They do so quickly, and the village prepares for the strange rite.

Word goes forth that everyone must bring money to use in buying food for the occasion, and at the appointed time an abundance of food is bought: manioc, bananas, fish, beans, peanuts, and the like. With the food is added beer and a native wine. When the food is gathered in, the leader gives the command for the villagers to come together, and as they arrive the ceremonial dance begins. Slowly at first, but rapidly gaining momentum, the people begin to dance. We watch their movements, old and young dancing, singing, swaying, keeping time to the rhythm of the music. On and on, far into the night, the singing and dancing continue. Subtle acts of immorality are in evidence, as the dancers whirl and throw themselves about, the weary keeping on until they drop from exhaustion.

The dance thus continues for three or four days. The dancers dance in relays. Some sleep from sheer exhaustion, while others take their places. At the end of the three days the food is exhausted, minds are inflamed from the alcohol, and the *Kinkukusa* ceremony is about to begin.

As the leader calls the dance to a halt, everyone gathers before the door of the church. A special messenger is sent to the burial grounds to secure some earth from the graves of their ancestors, who died before seeing a white man. A wooden cross is made, and with a long spike it is nailed to the earth. Another cross is scratched into the earth, a Bible is secured, and the ceremony begins.

The chief takes the dirt from the grave and mixes it with beer or wine. The liquid is poured into the rough cross that is scratched out in the earth, and is mingled with the earth until a sticky mud is formed. The chief then calls for a hammer and some nails and hands these to the first participant. "*Kukusa!*" he commands. The worshiper takes the hammer and a nail and drives the nail into the rough wooden cross. As he does so he cries, "The God of heaven help us!" Then he runs from the cross, taking a palm nut with him. At the edge of the crowd he throws the palm nut out into the darkness. As he throws he says, "All my sins depart from me even as this palm nut." Then he returns to the cross, puts his face down into the mud made by the beer or wine, and smears the mud around his mouth. He also eats a small portion of the mud.

One by one those who participate in this rite follow the example set by the first. As the ceremony continues the chief tells the people that their dead ancestors will give their approval of the *Kinkukusa* by firing rifles at the graveyard. In a few moments the sound of rifle fire is heard. "It is true," the people say, "The elders are approving."

When the last person has fulfilled the demands of the ritual the villagers go to rest, exhausted by emotional and physical strain. Troubled consciences are appeased as the participants remember that their sins were thrown away with the palm nut. Then, too, since the ancestors gave approval by the firing of the rifles, the immorality of the dance is forgiven. In their simplicity the people little realize that the sounds they heard at the graveyard were made by men sent there for that purpose.

Just what is the meaning of this ceremony? The Congolese believe it will help them to re-establish their old customs and ways, and will break the hold that the white man has on their country. The people are struggling to adjust themselves to civilization.

The *Kinkukusa* movement is only one among many problems with which the missionary in the Congo has to deal. Despite the advances in recent years, the darkness of the land is appalling. To make the liberating, redemptive gospel of Christ known and accepted is, therefore, the missionary's never-ending responsibility and his undying hope.



Photograph by John C. Slemph



Missions from my Pulpit

No. 1 in a Series

A vital church program and missionary zeal belong together, the one indispensable to the other

By EDWARD HUGHES PRUDEN

IF ANY CHURCH is tempted to give missions a minor place in its program, it should be reminded of three things. In the first place, every church is the product of someone's missionary activity. Whether a church thinks of its existence as due to the immediate interests of someone in the present generation, or as an institution which can trace its ancestry back through hundreds of Christian churches to the pioneering missionary work of Paul, the fact remains that every church is the result of missionary concern and a definite part of an over-all world missionary program. Sometimes in our consuming passion to get a local project under way, we are inclined to put on the shelf for a while our missionary obligations. In doing so, however, we are closing our eyes to history and refusing to face reality. Whether we recognize it or not, every one of our churches is a monument to the missionary impulse.

MISSIONS NEAR AND FAR

In the second place, every church should be reminded that it has been set down in the midst of a mission field. Whether the church is organized in the heart of Africa or in the heart of Washington, D. C., it is surrounded by a definite missionary opportunity. All the paganism in the world is not confined to the dark areas of the earth where the gospel has not been heard. Much of it stares us in the face under the shadow of our own church edifice. We know that nearly half of the people of the United States are unrelated to

any religious institution, and that less than half of those who *are* related, take their religious responsibilities seriously. It can be said without fear of contradiction that if we should select, after careful investigation, what might be called the most religious city in America, we would find that most of its inhabitants have no vital part in any religious organization. We therefore have a missionary task sufficient to challenge our best efforts and our most courageous planning, not only in the distant places of the earth, but also at our very doors.

In the third place, every church should be reminded that it has fallen heir to the Great Commission, which Christ gave to his disciples in the long ago. However remotely we may be removed by time and circumstances from the day on which Christ commissioned his disciples to evangelize the world, surely we know that this responsibility was committed, not only to the hands of the disciples standing face to face with our Lord, but also to all the disciples who would succeed them throughout all coming generations. The missionary program of the Christian church is as definitely our responsibility today as it was the responsibility of the early disciples and those who immediately followed them. One could almost say that the burden resting upon us is even greater, because in the course of history man has learned new ways of doing evil, so that the sinful tendencies of the human race are fraught with far more terror than ever before in the memory of man. The missionary task may have seemed to be an elective in the

long ago, but anyone who it at all alert today must recognize that it is an inescapable necessity now.

PASTORAL LEADERSHIP INDISPENSABLE

More and more we are coming to recognize that the pastor is the key man in our whole missionary venture, and that apart from him little can be achieved in arousing the churches to their evangelistic task. Denominational leaders, however competent, and plans and programs from denominational headquarters, however wise, will never be adequate substitutes for the vision and initiative of the pastor himself. In a sense, the pastor occupies the most strategic position in our entire denominational framework. He can be either the means by which our program for world evangelism succeeds, or the wall built between the planning of our leaders and the church in which these plans were intended to operate. Whether we like to admit it or not, a church is largely a reflection of the spirit and convictions of its pastor. If the pastor is not permeated with missionary concern, one can be sure that the church will have but little interest in our total world outreach.

Several years ago I had an experience which served to intensify my own missionary enthusiasm, and which would prove to be tremendously helpful to other pastors if they might have a similar experience. During a critical period in the life of the University of Shanghai, when a number of professors were on furlough at the same time, it became necessary for our denomination to send two or three guest teachers to fill in the gaps for a period of one year. My wife and I had the good fortune of being selected to serve in this way, and the experiences we had we shall never forget. They have been the means of intensifying our missionary interest across the years. We were able to see at firsthand and by personal experience many of the things about which we had heard, and in this way were able to confirm certain basic convictions we had formed regarding the effectiveness of our entire missionary program. Each month we remained on the scene deepened our conviction that more missionaries were needed to grapple with the gigantic task of confronting men with the living Christ.

When we came back to Washington, with its many churches and ministers, and remembered what a few representatives of the cross there are in mission lands in proportion to the population, we began our work here with mixed emotions and a somewhat uneasy conscience. From that day until this, we have expressed the hope repeatedly that some way might be found for our boards to send pastors to the mission fields for brief periods of service and study. The expense might seem prohibitive at the moment, and the world situation hardly suitable at this time, but in a better day, with the situation more favorable, it is our conviction that the results of such an investment would be well worth the price.

WORKING WITH ORGANIZATIONS

In my own ministry here in Washington, I have employed a number of methods of confronting my church with its missionary task. First of all, there has been the task of supporting and encouraging the missionary program conducted by our Woman's Society. This group, through its study courses, its missionary speakers, and its local missionary endeavors, has the supreme opportunity in the church, next to the pastor himself, of keeping alive the supreme task to which all of us have been called. While the pastor may be inclined to feel that the Woman's Society should be left to the ingenuity of the women in the congregation, experience proves that the women are more than anxious to have the support and suggestions of their pastor, and to feel somewhat frustrated if the pastor is not wholeheartedly behind what they are seeking to accomplish.

We have also sought to inject a definite missionary emphasis into the program of our Sunday school. From time to time a visiting missionary is invited to speak to some of the larger classes, and frequently the classes are encouraged to undertake some missionary task either at home or abroad which will challenge their very best efforts and most liberal giving.

The Baptist Youth Fellowship program, or any other training program which may be employed in the church, is an ideal area in which to get in some long-range missionary training. Many of our missionary leaders in the denomination today acquired their mis-

sionary concern in childhood or youth. In some missionary organization within the church, the responsibility of evangelizing the world was presented in such a way as to guarantee their life-long interest in sharing the gospel with those who do not possess it. In addition to the planned programs which may frequently deal with other matters, there are a number of ways in which the missionary note can be sounded and the needs of our various missionary fields presented.

ENLISTING THE MEN

The men of the church must not be neglected in this regard. A men's missionary society is a rare thing indeed, but some of them do exist. Where the men's program is not exclusively missionary, at least the missionary phase of our denominational life is given its rightful place. For far too long we have permitted the impression to exist that missions is a matter for women only, and in the days ahead we must strengthen our entire missionary program by enlisting the men of our churches.

Perhaps the most effective thing which we have done in our church in recent years with regard to missions was attempted last year in connection with our mid-week service. We have a church family dinner at 6:30 P.M., with a devotional and educational program which follows as the people remain seated at the tables. During the fall and winter season, we had some organization in the church to present one of our mission fields. This organization decorated the room with objects which were reminiscent of the land in which the mission field was located. Most of the time there were maps and other materials which shed light upon the particular field and the people to whom our missionary activity in that area was directed. Then some person, who had been carefully selected for his ability in such matters, gave a brief discussion of this mission field and something of its history. During the year we covered most of our mission areas, and there was a tremendous response on the part of our people.

The foregoing plan is not suggested as a substitute for annual schools of missions, but it can well supplement on a local scale that which may be attempted in a larger area.

Nothing is quite so impressive in stimulating missionary interest as the presence of a missionary from the field, and whenever such a person is available, our church welcomes the opportunity of having him speak. This not only increases the amount of information among the people, but ties the missionary task to a definite personality.

BUILDING PROGRAMS AND MISSIONS

Some churches in the midst of vast building programs may be tempted to soft-pedal their missionary emphasis temporarily, but this procedure is not only unnecessary but unwise. Any decrease in missionary zeal usually results in a decrease in vitality throughout the entire church program. In our own church, as we moved toward the ultimate erection of a new structure, we felt that we could not get the consent of our consciences to lay aside large sums of money for our building here, unless, at the same time, we undertook to strengthen the missionary program abroad. And so we began the accumulation of funds with which to assist in the re-building of at least two churches overseas that had been damaged during the war, one in Europe and one in the Far East. By making our missionary program and our building plans work in coordination, we did not weaken either, but strengthened both.

This delineation of our efforts to encourage interest in missions must not close without a definite word as to the value of increasing the circulation of *MISSIONS* magazine among our people. Surely the editor will permit me to say that this magazine is one of which we can all be justly proud, and one which is rapidly assuming a larger place, not only in the missionary programs of our own denomination, but in the missionary emphasis of our Protestant people at large. The club rate offered by the management has brought the cost of the magazine in reach of the average church member, and the many pertinent themes which receive attention within its pages, give it a wide reader appeal. With the help which this journal provides, and the continued efforts of the pastor to recognize the primary task of his ministry, the missionary program in every church should provide the firm base upon which our fulfillment of the Great Commission should become more complete.

Among the Current Books

THE CHRISTIAN READER.
Edited by Stanley I. Stuber.
Association Press. \$4.75.

SELECTIONS from the inspirational and devotional literature of Christianity from the first to the twentieth century are here put at the finger tips of the busy reader. Arranged in chronological order, the selections are grouped under five main headings, as follows: "Spiritual Foundations of Early Christianity," "Christian Lights in the Dark Ages," "The Way of the Christian Spirit," "The Great Spiritual Reformation," and "Awakening of Practical Christianity." The several sections include literary and spiritual gems from the New Testament and from such great religious thinkers and leaders as Augustine, Francis of Assisi, Martin Luther, Roger Williams, Phillips Brooks, and Walter Rauschenbusch. Excellent indexes make the passages easily accessible. Busy pastors, Sunday school teachers, youth leaders, and laymen interested in the devotional Christian classics will find this volume to be invaluable. They will undoubtedly find themselves referring to it and using it over and over again.

ROOM FOR IMPROVEMENT.
Edited by David W. Soper.
Wilcox & Follett. \$2.00.

FIVE AUTHORS outline the next steps Protestants need to take in their thinking and planning for the growth of the church. Chad Walsh calls for a new emphasis on the place of the Holy Communion in worship. Nels F. S. Ferre stresses the need for a faith that "is ready under God to tackle with resolute courage all the problems of thought for our age, and encounter with conviction and victorious power the evils within men and institutions." Robert E. Cushman sees modern Protestant Christianity on trial, because "through failure of nerve it has washed out its distinctive Christian message by accommodation to the mind of the

world." David J. Maitland points to the irrelevance of worship to work, concluding that the "church must draw nearer to the workmen of the world." Dr. Soper announces that Protestantism is on trial before Christ, other nations, history, and secular society, but detects nothing wrong with it that the recovery of positive Christianity will not cure. It is difficult to write a book on Protestantism that will be acceptable to all. Some of the chapters miss the vital question, while others reflect the denominational thinking of the contributor.

BUILDING CHURCH MEMBERSHIP THROUGH EVANGELISM. By Dawson C. Bryan.
Abingdon-Cokesbury Press.
\$2.00.

HERE are practical suggestions and plans for conducting visitation evangelism, with particular emphasis on how to reach the unchurched, train visitors, and assimilate new members into the fellowship of the church. Little new is added in the way of methods. The secret of evangelism is found, as the author states, "in yielding ourselves to become an integral part of God's will. . . . Fires of great conviction must blaze again in our hearts if we are to light the way of salvation for our time."

ESTABLISHING THE CONVERTS. By Arthur C. Archibald.
The Judson Press. \$2.00.

ARTHUR C. ARCHIBALD tells in concise and explicit terms what pastors and church leaders can and must do to conserve the gains of evangelistic efforts. In a previous volume he told how to practice New Testament evangelism. The new book tells how to make disciples of those who have accepted Christ. After a careful and penetrating examination of the reasons for inactive converts, Dr. Archibald offers practical, scientific, and spiritual suggestions and methods for making the new members

active participants in the life and service of the church. No magic formula is proffered, but a plan for expedient and lasting results, which has proved to be practical and efficient, is suggested and fully illustrated by graphic examples. This book is unique in its field.

GREAT VOICES OF THE REFORMATION. *Edited with an Introduction and Commentaries by Harry Emerson Fosdick.* Random House. \$2.00.

CONTRARY to the popular opinion that the Protestant Reformation began with Martin Luther (1483-1546) and more or less came to full flower during his lifetime, the truth is that it began long before Luther's day and continued at least two centuries after his death. Just where to set the boundary lines of the movement is, of course, a matter of opinion. In this anthology, Dr. Fosdick begins with John Wycliffe (c. 1320-1384) and ends with John Wesley (1703-1791), covering a period of about five centuries. Reformers included between these limits are John Huss, Martin Luther, Philip Melancthon, Huldreich Zwingli, John Calvin, John Knox, the Anabaptists, Richard Hooker, Cotton Mather, Jeremy Taylor, Roger Williams, Edward Hart, George Fox, and John Woolman. From the writings of this imposing list, Dr. Fosdick has made selections which mark the major trends of the Reformation, and by means of penetrating commentaries has woven the several threads into a single design. The introduction marks the course which the Reformation followed, and the Epilogue points the direction which the continuing reformation should go in our day. "Protestantism," writes Dr. Fosdick, "so long as it is faithful to its basic positions, can never become rigid, cast into a permanent mould, static and stationary. It is not bound by its own past infallible decrees. It can face new truth, accept new light, adjust itself to new knowledge

and new situations." This book will serve its purpose if it helps present-day Protestants to keep that spirit alive, or perhaps to revive it in many areas. To that end, this is a book that every Protestant minister and teacher and thoughtful layman should want to have, to read, to devour.

OUR ENGLISH BIBLE IN THE MAKING. By Herbert G. May. *The Westminster Press.* \$2.75.

THE AUTHOR is professor of Old Testament language and literature at Oberlin Graduate School of Theology, and one of the participants in preparing the Revised Standard Version of the Bible. In this volume he skillfully discloses, in a readable and fascinating style, the development of the English Bible by Wycliffe, Tyndale, Cloverdale, and Rogers, and examines and evaluates the various editions: Great Bible, Geneva Bible, Bishops' Bible, Rheims, Douai, King James and American Standard Versions, and eighteenth- and nineteenth-century translations. He acclaims the King James Version as a basic influence in moulding the history of the English-speaking world. He places particular emphasis on the importance of the new Revised Standard Version. This is an up-to-date, comprehensive, and erudite account of the place and importance of the English Bible in the world. It contains valuable information on the importance of recent archeological findings that influenced the translators in preparing the 1952 edition of the Bible.

THE CHRISTIAN INTERPRETATION OF RELIGION. By Edward J. Jurji. *The Macmillan Co.* \$4.50.

THE ASSOCIATE PROFESSOR of Islamics and comparative religion at Princeton presents in this volume an encyclopedic analysis of the great religions of the world. Christianity, with its human and creative aspects, is studied in the light of teachings and doctrines of these religions, such as Confucianism, Buddhism, and Islam, to reveal and disclose the profoundness and distinctiveness of the

Christian faith. The basic beliefs of the various religions are evaluated with commensurate care and provocative scholarship. Disturbing world events are judiciously weighed to discover their shattering effects upon prominent world religions, and to support the author's thesis that Christianity alone can satisfy the world's spiritual needs. Only Christ can bring hope to an anxious, bewildered people. Dr. Jurji has more than a superlative knowledge of world religions; he writes with the compulsion and assurance of one who knows and feels in the depth of his soul the power of God to save to the uttermost. It is in this spirit that he calls for a crusade for a speedy return to the way of life as recorded in the Gospels. Only one who has Christ can give him to the world. He writes: "Neither contempt for other peoples' religious pilgrimage nor passive acquiescence in the so-called inherent similarity of all faiths will really meet the crisis of the hour. Nothing less is required of us than a new consciousness and an awakened sense of responsibility, determined to interpret Christianity in terms appropriate to its genius and universality and commensurate with the relevance of God's truth to the needs of seekers throughout the entire world."

WILLIAM CAREY. By Basil Miller. *Zondervan Publishing House.* \$2.00.

THIS VOLUME presents new material, gathered from old letters and journals, about the life and ministry of the cobbler missionary to India. "Though practically untutored, Carey gave the Bible to more of the earth's inhabitants than any other man." His work is forcefully told in this convincing volume.

A BAPTIST BIBLIOGRAPHY. Section B-Biloxi. Edited by Edward C. Starr. *American Baptist Historical Society.*

COLLEGE and seminary librarians and writers will welcome this second volume of "A Register of Printed Material By and About Baptists," compiled and edited by the curator of the American Baptist Historical Society and librarian of

Crozer Theological Seminary, Chester, Pa. The 300-odd mimeographed pages of this edition show evidence of the careful and painstaking work of a master in the field. The index alone covers thirty-seven pages.

YEARBOOK OF AMERICAN CHURCHES, 1952. Edited by Benson Y. Landis, *Central Department of Publication and Distribution, National Council of Churches of Christ in the U.S.A.* \$4.00.

HERE is the twenty-first edition of this excellent directory of church bodies in the United States and Canada. Information about church membership, religious education, church finance, and related subjects is given in easily accessible form. A new feature appears this year—a study of trends in church membership and religious education during the past twenty-five years. For dependable church statistics and other information, this is the standard volume.

Books Received

RELIGION AND THE DECLINE OF CAPITALISM. By V. A. Demant. *Charles Scribner's Sons.* \$3.00.

UNCONQUERABLE KAGAWA. By Emerson O. Bradshaw. *Macalester Park Publishing Co.* \$2.50.

A PERSONAL JESUS. By Upton Sinclair. *Evans Publishing Co.* \$3.50.

TRAVELING TOWARD SUNRISE. A compilation of 365 devotional pages. By Mrs. Charles E. Cowman. *Cowman Publication.*

NATURE SUNDAY TALKS TO CHILDREN. By Joseph A. Scholfield, Jr. *W. A. Wilde Co.* \$1.75.

COMMUNION THROUGH PREACHING. By Henry Sloane Coffin. *Charles Scribner's Sons.* \$2.50.

PELOUBET'S SELECT NOTES. The 79th annual volume of commentary on the International Bible Lessons for Christian Teaching. By Wilbur M. Smith. *W. A. Wilde Co.* \$2.75.

WE, THE FEW. A novel about survivors of the cataclysm following the destruction of civilization by the hydrogen bomb. By John L. Hawkenson. *Exposition Press.* \$3.50.

Partners IN THE BAPTIST WORLD MISSION



The New Year

THE OLD YEAR, with its joys, its sorrows, its mistakes, its disappointments, is behind us. The new year 1953 with its new dreams, its hopes, its ambitions, lies just ahead. As we make resolutions, let us remember that without Christ we have nothing. He is the Eternal Light shining through the darkness of the ages. He is the Hope

of the World. As we face the new year, let us do so with a new love for Christ born in our hearts, and a new desire to serve him better in the days that lie before us. If we make him our partner in life, then the days will be filled with joy, new meaning, and purpose, as we seek to bring all men unto him, wherever in the world they may be. Let us resolve to renew our efforts for Christ in 1953, that his kingdom may be extended on earth. "... one thing I do, forgetting what lies behind and straining forward to what lies ahead. ..." (Phil. 3:13)

EDMUND C. SHAW

less than increase material gifts so that needed equipment and comforts be given these worthy people!"

The conference had great variety. Each church planned in its own way, but each church had a mission conference of its own. Some planned a different program each night. Others arranged special meetings for various groups in the church. In some churches the regular Sunday and mid-week meetings directed attention to the missionaries.

The conference was launched with a great mass meeting at Covenant Baptist Church on Tuesday evening, October 26. Prior to the evening session the missionaries came to an "open house" at the church, where many Detroit Baptists visited with them informally. Exhibits of items of interest and costumes from mission lands heightened the interest of the gathering.

Four youth rallies on one evening in widely separated sections of Detroit brought the Baptist young people together. Ten young people declared their decisions to be full-time Christian workers and other young people, who had previously made such decisions, re-affirmed their purpose.

Chairman Hale Thornberry reported at the close of the conference: "Men expressed pleasure in the caliber of American Baptist missionaries. The messages of the missionaries were so outstanding that each church felt that it had the best speakers!" He added: "Detroit Baptists hope that another such opportunity will be theirs in the future."

Missionaries participating were: Miss Minnie Argetsinger, China and Philippines; Miss Emma Brodbeck, China; Miss Esther Davis, Christian Friendliness, Chicago; Miss Thomasine Allen, Japan; Mrs. E. A. Fridell, who reported on the African work; Rev. Charles Conrad, Burma; Rev. Leonard Crain, Burma; Rev. G. Estel Hines, East China; Rev. Benjamin Mor-

Baptists Launch Mission Rally Series

By R. DEAN GOODWIN

BAPTISTS in 45 Detroit churches gave two weeks, October 26 to November 9, to an association-wide missions conference that is the first of three such conferences to be held this year. Maine and Southern California will have similar meetings in early weeks of 1953. Each of the three conferences is being worked out by the local areas in cooperation with the Council on Missionary Cooperation.

Nineteen missionaries from all over the world teamed up with eight missionaries of the Detroit area to talk 297 times before 260 different congregations in the 45 churches. A committee headed by Rev. Hale Thornberry, pastor of Northwestern Baptist Church, planned the conference with the assistance of Dr. Wilbur Bloom, executive secretary of the Detroit Baptist Association.

"Town Hall pays high prices for less forceful speakers than we hear," was the comment of Mrs. Ralph D. Pearson, of the Royal Oak Church. She added, "Our missionaries are speakers! If you think missionary opportunities are on the wane, just have a missions conference in your church." An eighty-six-year-old retired minister in the same church, Rev. Joseph W. Priest, said that it was "the best thing that has been tried so far as missions is concerned." Another commentator on the conference, Mrs. Howard H. Truitt, said, "The message of each speaker stirred depths before untouched in many hearts." She named three results that she expected to come from the visit of the missionaries to Detroit: first, more prayer for missionaries; second, more young people as candidates for missionary work; and, third, "How can we do



Baptist women of Detroit, together with Missionaries Emma Brodbeck and Benjamin Morales, at the open house at Covenant Church

ales, Mexican Work, Los Angeles; Miss Margaret Cuddeback, Japan; Rev. Thorbjorn Olsen, Scandinavian Seamen's Mission in San Francisco; Dr. W. A. Petzholtz, Crow Agency; Rev. Marcellus Williams, Bacone College; Rev. C. Louis Kau, Bengal-Orrisa; Rev. Franklin Nelson, Burma; Rev. Earl Robertson, Keams Canyon, Ariz.; Rev. John Selander, Assam; Rev. Zenas Yeghoyan, Haiti; and Rev. Thomas Eastes, W. Va.

Local missionaries participating were: Miss Julia Johnson, Miss Birtie Laugherty, Ralph Manning, Friendship House; Miss Agnes Kelley, Miss Bessie Hill, Miss Otilie Pechous, Gleiss Memorial Center; Miss Mary Murray, Trailer Chapel; Rev. William C. Erickson, Rouge Park Church; Rev. John Gilewicz, Christ Polish Baptist Church; and Rev. Herbert Secord, Norwayne Baptist Church.

On Mission Frontiers

The uttermost parts of the earth are being brought to twenty-five churches across the nation in the showing of the sound motion picture "On Mission Frontiers."

Exciting and yet deeply moving is this story of man's fight for man—this story of small groups of people who have gone forth to

wage a continuous battle against ignorance, poverty, superstition, and false ideologies, armed only with the gospel of Christ and shielded only by their own faith. This is the story of "On Mission Frontiers." It is a true story, filmed "on the scene," and poignant in its tale of man's search for a better way of life.

In vivid natural color, it follows one man on his flight into the uttermost parts of the earth. It is, however, more than a travelogue. It is a documentation of life on the mission fields of the Belgian Congo, India, Thailand, and Burma. Circling around the fringe of Red China by plane, the film visits the snow-capped mountains of Japan and crosses the China Sea to the Philippines. In each country visited there is shown the preaching, teaching, healing, and counseling ministries of American Baptist missionaries. From inside the operating room to evangelism in the field, the story of missionaries at work is unfolded in brilliant color and sound.

This is the story of Dr. Ralph M. Johnson—his trip to American Baptist mission fields and how he saw them. Dr. Johnson is the General Director of the Council on Missionary Cooperation of the American Baptist Convention. His accompanying descriptions lend

reality to a film unbelievable in its portrayal of human life "On Mission Frontiers."

After the premier showings the 28-minute sound film will be available to churches for a rental of \$9.00.

Special Offering Date

Most churches will receive the America for Christ offering on March 1, according to Rev. Paul C. Carter, director of public relations for the Board of Education and Publication and chairman of the committee to publicize that offering.

Pastors received an announcement of the offering on December 15. Further information will be sent to all pastors on January 9. Materials have been produced, and shipment will be possible this year in ample time for churches to have all supplies on hand several weeks before the day of the offering. Tremendous needs of education and home missions were cited as preliminary plans were discussed.

The supplies will include special offering envelopes, a general folder for distribution to all families of the church, a story-picture folder on two children's projects, a large turnover chart for telling the story to the congregation, and a handbook on how to observe America for Christ Sunday.

Dr. F. Townley Lord

Dr. F. Townley Lord, pastor of Bloomsbury Baptist Church, London, England, and president of the Baptist World Alliance, stopped in New York City in November on his return trip to London after a visit to Baptist centers in the Western Hemisphere.

Dr. Lord arrived in Brazil on August 29, and from there he went to each center of Baptist work in South America. He visited Nicaragua, El Salvador, and Mexico, and in each place stopped with missionaries of The American Baptist Home Mission Society and of the Woman's American Baptist Home Mission Society. He spent two weeks in the Southern Baptist

(Continued on page 58)

Women over the Seas

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Letters of a Missionary's Mother

Shared by Her Daughter

By GERTRUDE E. RYDER

AT THE Massachusetts House Party we were speaking of attitudes of parents regarding giving up their children to foreign service. This reminded me of extracts of letters from my mother the first three years of my missionary life.

When I went to Japan in 1908, my mother, Mrs. Elmira Warren Ryder, was a widow. I was her only child. At that time she was matron at the City Hospital in Worcester, Mass., having all housekeeping departments under her supervision with fifty workers. She was praised

highly by superintendents and trustees for her executive ability, the smooth running of her departments, and for her personality. In 1912, I was called home from Japan because of Mother's illness, and had eight beautiful months with her before God took her.

Her letters were treasured until 1950, when I re-read every one and found them so replete with glowing faith, consecration, and good Christian sense that I simply had to save extracts from them. These quotations may be used to help other mothers or daughters. I recall that sainted Miss Clara A. Converse, pioneer missionary in Yokohama, said: "These letters are very different from those some mothers write to their young missionary daughters."

Anyone who has been a missionary will know what conditions lay

back of many of these true words; will know what encouragement, uplift, and help they were to a young missionary getting adjusted to a new, difficult life with older missionaries who, in their turn, had not adjusted to a new missionary for a few years. The new missionary, a woman of teaching and churchwork experience, wondered why this rule applied or why that method was taboo.

Before Mother had fully realized that her daughter was to sail for a foreign land—although the daughter was studying in preparation—she wrote: "If it is to be that you are going to the foreign field, I shall not make it harder for you but shall give you a mother's love and blessing." (This promise was absolutely fulfilled.)

Mother did not know much about writing steamer letters, and so decided to call hers a "historical love letter." She wrote:

"Your father and I prayed for you together; and loved you together; and when he went away to God [I was only 8 years old] I felt added responsibility. It became my daily prayer that I

A father was speaking across the country in an interdenominational appeal for foreign missionaries. His daughter, an only child, accompanied him. One evening when the invitation was given for the young people to dedicate themselves for the work of Christ's kingdom in other lands, this daughter presented herself at the altar. The father was incredulous—urged her to be sure she had thought it through—and in consternation finally said, "But I did not mean YOU!" However, the daughter insisted that she had heard the call of God and went to a foreign field.

Many times a major reason that young people hesitate to accept foreign-mission service as a lifework lies with parents who are unwilling to share a son or daughter. They may cast other bread upon the waters—but not that!

In Miss Ryder's story are the words of a widowed mother who sent her only child abroad with triumph.



Mrs. Elmira Warren Ryder



Gertrude E. Ryder

might be able to fit you for a life of usefulness, but above all, that you might be God's child. The Lord has blessed us both, and given us his love which is above every other love. I praise him because he has answered my prayer and enabled me to help you, and because you are his dear child. I shall love you with a mother's love when the train bears you away; and in the arms of faith and love I shall bear you up to the throne of God, through Jesus our Savior. My life shall be one continual prayer that God may be with you and help you in every time of need; and that his Spirit may be in you and abide, that you may be able to do a great work for him in Japan."

Every week a letter came from Mother and one went to Mother. Referring to the fact that we parted without shedding tears, she wrote: "To be sure, we did not shed tears that were visible to human eyes, but every fiber of my being was weeping at your going from me, and it truly was because of my love to the Christ of God that I could endure it; and I suffered more, much more than I should have if I could have shed tears. At the same time I rejoice that you are accounted worthy to bear the good news to Japan of the love of God."

"Write me all your trials and perplexities; and do not mind human frailties in others. Do not let them touch you. . . ."

"Those who would be great cannot occupy themselves with small things. I know it is hard to live with other people, but we have to, and the only way is to overlook many things. . . ."

"We cannot live even with our best friends and always have our own way. How much less can one be associated with others, in Christian or in any other work, and never expect to bend! Even Christ pleased not himself, came not to be ministered unto, but to minister even to the giving up of his own life."

A co-worker had advised talking back to people.

"I think Dr.— begins at the wrong end to measure people. Does he not know that it takes far more character to live peaceably with people than it does to quarrel? If we truly represent Christ, we must

have something of the spirit he had, who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him who judges righteously. You may be sure you will have your reward for your silence under strain, and it will be a great satisfaction to think that you overcame; it will give you strength for future trials. I know it is hard to bear, for I have had a good deal of it to bear. Our pastor says: 'What others do does not hurt us unless we harbor feelings of resentment, then we participate in the wrong.'"

My mother had said, when she first knew that her daughter felt she must go into service overseas, "Gertrude, it will be like burying you if you go to the foreign field, but if God is calling you, I am willing to let you go. I only ask that you be sure it is God's voice."

After several months in Japan, however, this came:

"DEAR LITTLE TRUDE: I appreciate your love more than I can tell you and I am glad I have such a consecrated child. I would rather have you what you are than have all the glory of the world. . . ."

"Be good to yourself and do not worry about anything, for it does not bring good returns."

The special work of the daughter was a dormitory—Christian Home—where girls from all over Japan, Manchuria, Korea, and sometimes China, found a safe place to live while studying in the many schools of the great metropolis of Tokyo.

"The only way is to sow the seed and rest it in the hands of a kind Heavenly Father. Such a home as you have will be an object lesson that the girls can never forget, although they do not show all the fruits of the Spirit that you would have them. . . ."

FOUR MONTHS TO GO

For Study of Africa

Pray for our 63 Congo missionaries by name. For pictures and thumbnail sketches of each one, order today "A Record Album of the Belgian Congo." 35 cents at denominational bookstores.

Yes, I think if it were not for the grace of God, our hearts would be broken. I am sure I could not endure the separation, and it is only because I have great faith in the cause of Christ that I can live and look into the future with courage and hope. . . ."

"We have very much to be thankful for and one of the things for which I am truly thankful is that I have such a daughter to give to the service of my Lord. My prayer is that you may be kept in health and that his grace may keep you sweet in all the trying circumstances in which you may be placed."

"I have this to comfort me, that you are engaged in the greatest work on the earth; and that Christ is to reign Lord of lords, and King of kings."

"Many missionaries go out against the wishes of their fathers and mothers, but I am sure no mother or father could be willing that their daughters should go unless they have had a vision of the divine love. Mother-love would rather suffer than have the child suffer. It would have been much much easier for me to have gone myself than have you go. . . ."

"Leaving home and friends and having our dear ones leave us is not a thing we can get used to: it is a thing we can bear only for Christ's sake, with the hope that great good may be done."

"I do not think I am in any way very wonderful, Dear, but I have learned a few things by living that are essential to success. Anyone who cannot learn by what he suffers is apt to be in trouble most of the time. What others do troubles me less and less, but I keep on trying to do the best I can and attend to my own affairs."

"I devoted last Monday to the Jubilee meetings [W.A.B.F.M.S.] and had a glorious day. As I sat there in the First Baptist Church [Worcester, Mass.] and heard of all that has been done, I felt that I have had a large share in the work. God blessed me with the presence of his Spirit, as I wondered how I should have felt if I had said no when I had to face the question of your going to the uttermost parts of the earth."

Tidings from the Fields . . .

of the WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

People Are People Everywhere

(Continued from November, 1952)

By HELEN G. SCHMITZ

HAVE you ever been welcomed by hundreds of beautiful children? If not, then you have never known a true Salvadorean welcome. At breakfast Miss Evalena McCutcheon asked that I be available any time after 8:00 A.M. She added that she would not be there. My eyebrows rose in question, for my Spanish is an unknown quantity. She smiled and said that an able translator would be available.

Presents in Abundance

About ten past eight an adorable little girl knocked at my door. "Mees Helen, the Fifth Grade would like to speak to you. Will you follow me, please?" I dutifully followed. The Fifth Grade were standing in immaculate white uniforms. As we approached, a fine-looking boy stepped out of line and gave me a formal welcome in Spanish, which my little guide immediately translated into something like this: "We wish to welcome you and give you this bouquet of roses which are symbolic of the happy smiles of Colegio Bautista children." An enormous bouquet of roses of many hues was placed in my arms. I responded the best I could in English, which my guide translated into Spanish for the Fifth Grade.

The children left, but soon I was called again, this time to appear before the Sixth Grade. A boy served as translator this time, and another as official spokesman. The pupils were laden with a great variety of fruit carried in beautiful baskets. They had endeavored to procure a sample of every piece of fruit Salvador produces, so that in the eating I might feel a part of

beautiful El Salvador. The quantity of gifts was so great I had to have help in carrying the baskets into the parlor, where they made a beautiful display.

Almost before this was done the Kindergarten sent word that they would like to see me. I was conducted to the back playground. My heart leaped with joy when I beheld a double line of small ones, many of whom were dressed as Salvadorean Indians. They came laden with fruit, piled high in baskets on their heads, strapped to their backs, or clutched in their arms. Again I was welcomed officially with a spoken message. My response was translated by one bilingual child. The group sang to me in Spanish and then in English. One boy sang an Indian love song. The group had a glorious time. The picture taking had to be halted finally in order for the *Pinata* to be held.

A Delightful Game

The children eagerly formed a circle around the tree from which a gaily decorated *Pinata* hung. Various children were chosen, blindfolded, and given a pole with which they endeavored to break the *Pinata*. To prolong the game, the *Pinata* was pulled out of reach of the blindfolded ones. The eager circle of children shrieked with excitement, for no one knew when the *Pinata* would come within reach of the striking pole. With a resounding crack, the *Pinata* finally broke and all its delicious contents fell to the ground. With one accord the children tumbled over one another in an attempt to pick up the goodies. Those on the bottom of



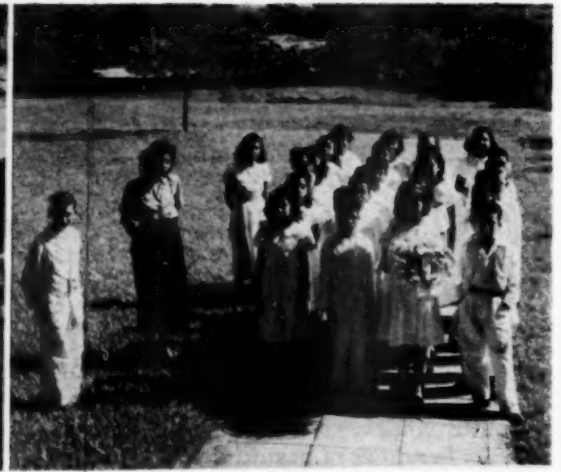
Miss McCutcheon poses with children of Gachez family—all in school

the pile came up with handfuls of candy. Those on the top had to be content with merely piling up. It is doubtful that adults would "pile up" as enthusiastically as these children, but the game is fine fun for any age group!

At this point, Miss McCutcheon, principal of this fine Baptist school, took me to her classroom and introduced me to each of the teachers. The Fourth Grade presented me with samples of Salvadorean crafts. The Third Grade offered me *dulce*—pounds and pounds of delicious candies made of native sugar and coconut, or a variety of fruit. While I was the fortunate recipient of this generous outpouring of gifts, I realized that this beautiful expression of welcome and appreciation was given to me only as I represented you and others like you who through the years have made Colegio Bautista possible.

At 10:00 A.M., we gathered for the chapel service, which was led

(Continued on page 61)



Left: Kindergarten, Colegio Bautista, San Salvador, stages Visitors' Fiesta. Right: Fifth Grade, Colegio Bautista, San Salvador

by Don Miguel A. Blanco, the fine minister of the First Baptist Church of San Salvador. He is an outstanding graduate of the school and a favorite chapel speaker, for he has something to say and says it succinctly and with charm.

Later, seated at the dinner table, we talked at length of the school. A number of the children are related to prominent people in government, society, or the professions. A group of the students are grandchildren of graduates.

Colegio Bautista

Colegio Bautista, in San Salvador, was founded in 1924 by Vivian Saylor, missionary of the Woman's American Baptist Home Mission Society. The school was first housed in the church building, but soon outgrew its quarters. Moving into a new building was like "moving into a palace." The new school had to build a new constituency. Only three rooms were used in the beginning, but soon they were all filled to capacity. The school and its students have a fine reputation. Each year a long list awaits admission. Colegio Bautista ranks first in scholarship and in building of good citizens. Such an evangelical school does much toward breaking down the prejudice of a dominantly Roman Catholic country. The school is the opening wedge into the heart and life of the country.

Baptist women of El Salvador have given leadership into the

hands of young women trained in the boarding school at Colegio Bautista. The churches are badly in need of more ministers. The leaders are continuously looking for ministerial material. The question is now being asked: "Perhaps we should have had a boys' department in our boarding school." With money from the American Convention being reduced each year, how can this great omission be rectified? This is a serious question, one that will bear pondering.

Our schools provide a capable and recognized leadership for our churches and for other types of leadership in the life of the people. There is still more that such schools can give. Progress is greatly dependent upon the health of the people. It is said that those who succeed have a head that helps. Even a well-trained "head" has difficulty functioning if the body is racked with pain and fever. The Salvadorean Government is concerned at this point. In recent months it conducted a careful survey throughout the schools of the nation. The doctors who visited the Santa Ana school were amazed to see the girls eating happily at a table set with plates of meats, vegetables, and salads. "How do you do it?" they inquired. More than one factor is responsible. An important one is that the normal-school girls study health and foods. They have their own kitchen. They are responsible for the preparation of the salads for the dining room.

Christian Education

Our schools give the best possible academic education and at the same time the best possible Christian education. Even in a dominantly Roman Catholic country this fact has been accepted. One father who came to register his son said, "I do not want you to teach him religion." The missionary replied, "Then we cannot take your son. Every child here is taught the Bible and goes to chapel services." "That is all right," replied the father. "I just don't want you to teach him religion." The love of God as taught by the missionaries today is considered an asset. Recently a mother wrote, "I came to you for an education and found Christ. Now I am sending you my family of girls. I want you to give them an education. I hope you will also give them Christ."

In Managua, there are two Colegio Bautistas—one for girls and one for boys. Since they are not on the same campus, it is well to know each separately. The boys' school has an enormous compound with a spacious patio playground. The buildings house the primary school, the high school, and the boys' boarding department, as well as living quarters for the school principal. The large school auditorium and classrooms are used by the First Baptist Church, which has never had enough money to have its own building, inasmuch as it has had to help its large number

(Continued on page 61)

MISSIONARY AND STEWARDSHIP EDUCATION

World Day of Prayer

Friday, February 20

THEME: *Walk as Children of Light*

The purpose of the World Day of Prayer is twofold: to unite all Christians in a bond of prayer, and to make an offering for Christian missions at home and abroad.

Each community reflects noble spiritual and moral values only to the extent that individuals, singly and unitedly, express them. In the World Day of Prayer service, Christians, as individuals, witness to their belief that prayer is a world power of good. As a group, they are uniting to strengthen this power for good in the world.

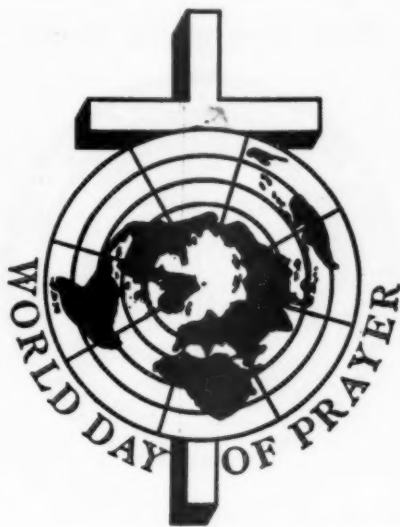
Packet of material may be secured from the Central Department of Publication and Distribution, 297 Fourth Avenue, New York 10, New York. Price, 35 cents.

Race Relations Sunday

February 8, 1953

THEME: *That All May Be One*

A packet of material for Race Relations Sunday contains the following: The "Annual Message" from the National Council of the Churches of Christ in the U.S.A., prepared by Dr. O. Frederick



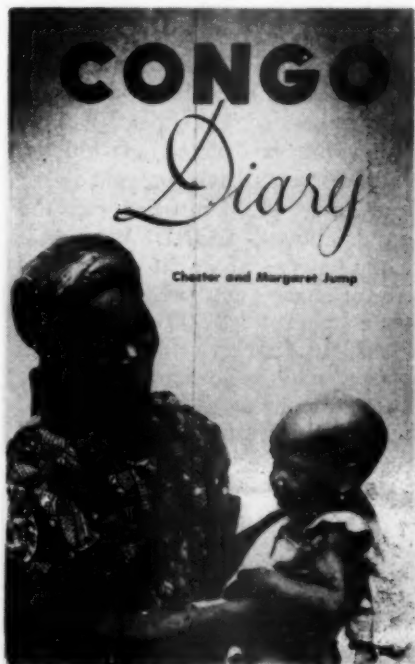
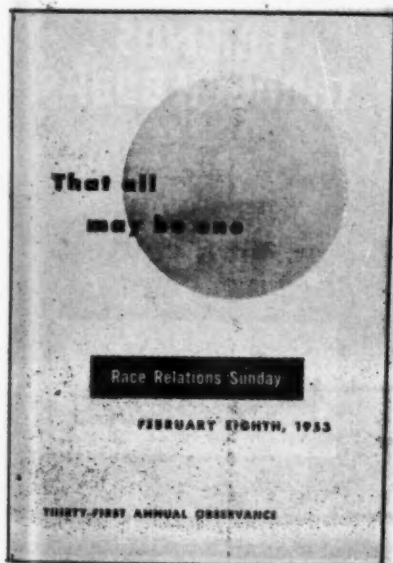
Nolde, director of the Commission of the Churches on International Affairs; "Program for Children," prepared by Miss Frances W. Eastman, editor of *Children's Religion*; "Program for Youth," by Dr. Olivia P. Stokes, recording secretary of the department of racial and cultural relations of the National Council of Churches; "Program for Adult Groups," by Miss Thelma

Stevens, executive secretary of the department of Christian social relations and local church activities, Woman's Division of Christian Service, The Methodist Church, New York, N. Y. "Information for Speakers" on Indians, Japanese, Spanish, Chinese, and Negroes is also included.

Order from the Department of Publication and Distribution, 297 Fourth Avenue, New York 10, N. Y. Prices: Complete packet of literature, 15 cents each, \$12.00 per hundred. Each section of packet (except "Message" and "Information for Speakers") 5 cents each, \$3.00 per hundred. "Message" and "Information for Speakers," 5 cents each, \$4.00 per hundred. Remittance is requested with order to save cost of billing and to avoid mailing delays.

Congo Diary

Be sure to use *Congo Diary*, written by Chester and Margaret Jump, our own American Baptist missionaries, in your school of missions on Africa, your study groups, and for your own personal reading. Do not miss this reprint of their book on Africa: Africa, the foreign study of the year; Africa the continent to which so much is happening daily. Price, 50 cents. Available at your nearest Baptist Bookstore.



Stewardship Discussions

"Stewardship Discussions," a new pamphlet, is a reprint of Dr. Glenn H. Asquith's article in *Baptist Leader*. "Stewardship Discussions" may be ordered in quantity from Dr. Asquith, 433 South Salina Street, Syracuse 2, N. Y. Price, \$3.00 per hundred.

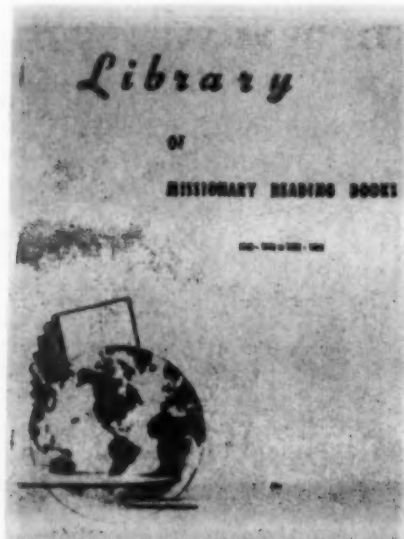
Friends Through Books

"Our thoughts turn to the routine of cooler weather and longer evenings," writes Mrs. Barbee, vice-president for missionary and stewardship education, Washington state. "Since our outdoor activities are limited, we are planning for more reading in our schedules.

"There are some of the finest reading books listed for both home and foreign fields in the little pamphlet 'Friends through Books.' I, personally, feel that they are just about the best we have ever had. There is information covering nearly all of our problems. It will be worth your while to take time to read it through, if you have not already done so. It would be a good idea to get the men and the boys interested in missionary books. They will enjoy these books, too."

Books and More Books!

The "Library" is a list of missionary reading books from 1943-1944 to 1952-1953 for all age groups. A new edition is now available. Order from the nearest Baptist



Bookstore or from the Department of Missionary and Stewardship Education. Price, 50 cents.

Bible Book of the Month



January *Daniel*

February *Esther*

March *Hosea, Joel*

Tithing Adventure Packet

Each church will want at least one "Tithing Adventure Packet." It contains four posters, each in two colors, a premium poster in six colors, an "Outline for a Ten Weeks' Cultivation Program," pledge cards, leaflets, and a stewardship bibliography. The leaflets, "Your Investment in the Kingdom," "Tithe Talk," "Testing the Tithe," "Your Guide to Giving," "Stewardship Education and Boys and Girls," may be ordered in quantity. Price, \$4.00 per 100. The posters may be ordered individually, price 25 cents each, or as a set of four, price, \$1.00, in which case the poster above—"LORD! What wilt Thou have me to do?"—is included free of charge, as a premium. Complete packet, \$2.00. Individual items in packet and complete packet may be ordered from the Department of Missionary and Stewardship Education, 152 Madison Avenue, New York 16, N. Y.

Keep Your Bible Open

The kind of religion that is needed is the kind that is practiced in homes where Bible reading is an important part. Without daily

reading we deprive ourselves of much peace and genuine happiness, and we cheat our children of their greatest heritage. The Bible is not to be a charm but a constant companion.

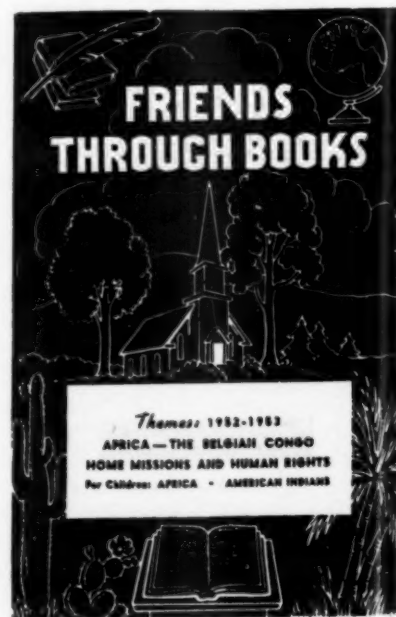
Modern living is driving a wedge between us and God's Word. Do not let radio and television take the place of first-hand Bible study. Daily contact with God, through his Word and prayer, is needed to help us meet the problems of everyday living.

At a time when millions have lost their freedom through neglect of religion or under the oppression of Christ-denying communism—at a time when we are in danger of taking our Christianity too lightly, let every American say to his neighbor: ". . . Keep your Bible open and keep America free!"—OSCAR FEUCHT, *The Record*, American Bible Society, November, 1952.

Ann Hasseltine Judson Biography

This exciting story, by Mrs. Anna Canada Swain, has been revised, illustrated, and reprinted, and is now available for fifty cents a copy.

It would make an attractive gift booklet. The story of the heroic Judsons, who stand at the beginning of our missionary heritage, is thrilling reading for any Baptist young person.



MISSIONARY AND STEWARDSHIP EDUCATION — *The B.Y. F.*

DEAR FRIENDS OF THE FELLOWSHIP:

As we turn the corner of the new year, we feel that we are on the important last lap of our denominational year. It seems to the National Guild Council that this was the important time to lift up the goals which serve as guide posts to our strong efforts in the months which lie just ahead.

1. That every state be represented by one or more girls at the National Guild House Party.

2. That a goal of 10 per cent increase in Guild Chapters in national, state, and association be set.

3. That an active Guild Commission be set up on state and association levels.

4. That each state have a Guild House Party in 1953.

5. That each Guild Chapter make a Guild Love Gift.

Everyone who is related to the Fellowship Guild in any way will, we hope, not only make mental note of these goals, but transfer them from paper to the lives of girls and to a "well done" written across the pages of the year.

Sincerely yours,

Elis P. Kappaw

Are You Dated?

It may seem all to chilly right now to be thinking of camps and House Parties. But it wouldn't be a bad idea if something toward the National Guild House Party got into some girl's Christmas stocking! What bigger gift could come to any Baptist girl?

Whether through gifts from others or through saving nickels and dimes in your "piggy bank" from the ice-cream sodas you pass up, here is a goal worth working toward, even in the dead of winter.

Put the dates down right now on your calendar, with a red ring around them—July 11-18—a week of glorious days at lovely Green Lake.

Here you will meet new friends from other states, girls from other lands, and women leaders of your denomination whom you have always wanted to know. It is a great fellowship long to be remembered and one of these "hill top" times for any girl who attends.

Into New Horizons

That is the high experience of any girl who finds herself in fellowship with other Baptist girls around this theme, for a week of happy, inspiring days at the National Guild House party at Green Lake.

For some, the horizons of lake and trees and rolling fields will be new. To all there will be lifted sights on the world we live in and the part we play in it as Christians now and in the future. There will be new horizons on what true friendship is on a world scale, and new understanding of what it means to worship and to serve.

Help will be given, too, on how to do a better job in the Guild, with emphasis on the three age levels in Guild work. There will be ideas and materials to share.

Adult leaders will find new levels of planning and counseling as they share experiences with one another and attend training classes provided especially for them.

Representation is desired from every area in the denomination. Three or more leadership girls from each state should be the goal. Women's groups, state B.Y.F. Guild Commissions, and interested churches can help to make this goal a reality and find in return some ventures into new horizons taking place all over the country because they were visioned first at the Green Lake Guild House Party.

Invitation to Korea

Korea is in the news and on the air. Is it in our hearts. But has it reached into our pocket books? We do not mean the armed services here, but the people of Korea who suffer for the things we can supply, the necessities of life which we take for granted. The boxes you send will do far more than relieve physical want; they will bring new courage and a sense of fellowship to these freedom-loving people. Send to the state convention office for the folder "A B.Y.F. Invitation to Korea," which lists relief project suggestions for Korea and other needy areas. Do more than this; answer the invitation to Korea by keeping a continuous relief project moving toward Korea in your B.Y.F.

Youth Dates

June 15-18—National Council—representative, delegated to national body of the Baptist Youth Fellowship for planning programs, organization development, and relationships of Baptist young people.

June 18-26—Youth Conference for high-school graduates, employed young people, and students.



The conference theme is centered in the church.

June 26-July 11—Fellowship Builders, Project No. 1. An experience in Christian living for young people as they build cabins on the Green Lake Assembly Grounds.

June 28-July 11—Junior High Camp for boys and girls 12-14 years. Living and working in the out-of-doors.

July 1-11—Senior High Training Conference for inspiration and training in B.Y.F. work.

July 11-18—Fourth National Guild House Party for any girl related to a Baptist church within the B.Y.F. ages. Conference periods also for local counselors and state and association World Service secretaries.

July 11-21—Frontier Camp for senior-high young people—a real camping experience in a Christian setting.

July 11-25—Fellowship Builders Project No. 2.

Open House

Have you ever given an "open house" program for your church, either as a B.Y.F. as a whole or a Guild group, perhaps? Oftentimes church members do not realize how much is going on behind those letters *B.Y.F.* or *G.*, and they have a right to know, and would be interested in entering into your program for an evening.

An exhibit of the materials you use, a description of the projects you are engaged in, a demonstration of a workshop service in which all could share, the dedication of relief box, a cabinet session—these are just a few suggestions which will stimulate others. The following account of what a Guild group did will offer some ideas, too:

"At First Baptist Church, Greensburg, Pa., the Ann Judson Chapter and a Sallie Peck Chapter of the Fellowship Guild held an "open house" in the church. Coffee, tea, and cookies were served. Guests were asked to sign the Guild Log Book. Tables were prepared with displays showing our various projects, such as clothing sent to Church World Service, money collected for powdered milk for undernourished children, boxes sent to

Mather School, Love Gift, White Cross, reading program, clippings showing Guild girls around the world, the pageant we had presented ('Challenge of the Cross') greeting cards sent to a missionary, programs and favors from various

Meet Another Interne

B.Y.F.'ers in the central area of states are coming to know a young man from Hutchinson, Kans., and Ottawa University, who has chosen to give up an attractive position to



spend this year on the field, helping youth groups do a better job. Paul Wheaton is no mean athlete and has an attractive singing voice. He knows how to work with young people. Interested in becoming a minister, he will find in this year useful experience for his chosen work, as well as an opportunity to share his Christian enthusiasm with other young people.

Guild activities, and table decorations made by the girls. On a special table was placed Sallman's *Head of Christ*, an open Bible, a silver vase with white roses, silver candlesticks, national certificates, printed Guild purpose motto, and Scripture for the year. Guild Covenant was hung on the wall."

So You're Going to Rio!

All aboard for the Fourth Baptist Youth Conference under the sponsorship of the youth committee of the Baptist World Alliance! Whether you board a plane or go some other way, or just attend via the old armchair, this conference is of interest to you.

The dates are July 15-22, 1953. The place is beautiful Rio de Janeiro, Brazil.

Under the leadership of Joel Sorenson, this conference is being planned.

Interest in our Baptist fellowship has been growing apace among young Baptists over the world. To those small groups in some European countries, and to those in the younger churches of Asia, new courage has come and a wider vision of the Christian church at work everywhere. All of this will be made visible and real in this conference at Rio.

Certainly, the Baptist Youth Fellowship should be represented by a good number, and its voice should be heard as young people discuss their Christian responsibility in the world of today. The purpose of the conference is inspiration, fellowship, and better understanding of the problems many young people face and the oneness which is ours in our Baptist family.

The B.Y.F. is arranging group tours of 15 persons each, traveling by plane. The cost will be around \$1,200, which will cover all expenses.

One tentative tour leaves New York on June 29, goes down the west coast of South America, with stopovers in certain countries, across to Buenos Aires, and up to Rio, arriving July 14. After the youth conference, the tour will leave Rio on July 22, and will stop in the West Indies for visits to our American Baptist mission fields. It will arrive back in New York on July 26.

Another tour probably will leave the West Coast, visit work in Mexico City and Central America, and include South American cities.

For further information, write to Rev. Forrest B. Fordham, 1703 Chestnut Street, Philadelphia 3, Pa.

MISSIONARY AND STEWARDSHIP EDUCATION *for Children*

America for Christ

DEAR BOYS AND GIRLS:

Here is a picture called "America for Christ." In it are the faces of some boys and girls. Can you find which one is Andy and Pedro and Mary and Rose and Nels and Peter? These boys and girls are looking for someone who loves them, I think they are looking for you, because you love other boys and girls.

These boys and girls are looking for you because you love Jesus, and because you love him you want other boys and girls to know and love him, too.

Some of these boys and girls need to have a church where they live. Some need teachers to help them learn to read. Some need friends who will tell them about Jesus, who loves us and is our friend.

Would you like to help these boys and girls who need your help? Of course, you do. Here is your opportunity to help them.

You will receive in your Sunday school a folder like the one you

see pictured here. Inside it are more pictures and stories about boy and girls you will be helping with your gifts of money. Your money will help to build churches and to send teachers, doctors, nurses to tell the story of Jesus' love. Your teacher will tell you the first story and show you the first picture in the folder. On that Sunday you will take the folder home. Show it to your mother and father. Perhaps you will tell them the story you heard in Sunday school.

Look at some of the other pictures and read the story on the back of the picture.

When you open up the folder you will find an envelope just for you. You have to cut it out and put it together. Scotch tape around the edge makes it strong. Be sure there are not any holes in it for your money to slip through.

Put the picture up on your house bulletin board or in your own room.

Remember to pray for these new friends. With your parents, decide

how you will earn the money to go into your envelope. Be sure to fill the envelope as full as you can. Take your filled envelope to your Sunday school on the date your teacher has written on your envelope.

As you look again at these faces of boys and girls you are helping, they smile and say, "Thank you."

Cordially yours,

FLORENCE STANSBURY

New Projected Visual Materials

Bantu Girl (Color)

Ongala, a little African girl, lives with her family in a busy seaport. It is a thrilling moment when her mother sends her shopping for the first time, all alone. Carefully she selects each item of food. At last, well pleased, she wanders to the waterfront and sits down for a rest. Soon she is joined by her pastor, and they watch the great boats unloading their cargoes. The kindly pastor points out that in the lands from which the big boats have come, other little girls like Ongala are also shopping for the first time. He mentions that the next day children all over the world will be going to Sunday school to hear the same, familiar stories of Jesus. Through the eyes of her pastor, Ongala sees that although outwardly, market places may differ, people are the same everywhere. She returns home, conscious of an important errand well done, and happy in the knowledge that she is a sister to all boys and girls the world over. Sound motion picture; 15 minutes. Rental, \$6.00.

African Cousins (Color)

A colorful human-interest story of two little boys who live in a typical village, deep in the jungles of Africa. On their way to the mission school, they linger to watch men drying rice in the sun, sharpening knives, and working in the fields, and consequently are almost late





Splitting palm fronds for a thatched roof

for school. When lessons are finished they meet at the stream to do their washing. (For children do their own laundering.) In the evening they watch the villagers taking part in a ceremonial dance. The boys do not believe in evil spirits. They are Christians. Like youth everywhere, they are interested in

modern machines, such as airplanes and trucks. In the hopes and ambitions of boys like these, we see a bright future on the horizon for the Africa of tomorrow. A splendid film to promote better understanding among all races, and to show African village life. Color-sound motion picture; 15 minutes. Rental, \$6.00.

A Sunday in Bible Lands

By JOSIE E. WILLIS

IT WAS 7:30 when I awakened. The sun was brilliant, and the blue Mediterranean was a little down the way. We were to breakfast at eight, as the children would be coming for Sunday school at nine. "They may begin arriving at 5:30 A.M.," Miss Johnson had said. As I was dressing I heard voices, and when I was ready to open the door I was greeted with, "Good morning!" That was about the extent of these children's English.

Sunday School

We began the day's services with a Sunday school for the children. Boys and girls from the village came in and there was much to interest them. The missionary had some drawings on the blackboard to illustrate the lesson. There were two visitors: Marie Shoucais, in charge of the school, College of

Good Shepherd of the Bible Lands Evangelistic Mission in Beirut, Lebanon, and Josie E. Willis, of Hornell, N. Y., American representative of the mission.

The children sang from memory, then learned a chorus, and then had their lesson. I talked to them of Jesus and his love for children as I had seen it in my travels around the world. Marie interpreted—Arabic is her language, and she is clever in English. At the close the children stood, folded their hands, and we prayed together. Then we went outside for some pictures—a group picture and a close-up of a

This story is based on a visit to one of the summer centers of the Bible Lands Evangelistic Mission. Miss Johnson is the permanent missionary. Through these centers, efforts are being made to reach near-by villages with the gospel message. Miss Willis is a Baptist, a teacher in Hornell, N.Y.

Moslem boy who had faithfully attended Sunday school for three years. He studies the Bible by himself. One day as the children were reading aloud, he was asked to read from the crucifixion scene. He did so, with tears streaming down his face.

International Fellowship

During Sunday school, friends arrived from the next village—a woman and her two daughters. I had met them last year and was entertained at the family home. They come from a Moslem village, the one Christian witness from an influential family in that part of the world. We had a worship service—six of us from three continents: Asia, Europe, North America. We sang in English, since that was our common language, though Arabic, Danish, French, and Spanish were familiar. It was quite fitting that the message of the morning should begin with Jesus' words, "Where two or three are gathered together in my name, there am I in the midst of them."

We enjoyed a chicken dinner—the neighbors had long ago expected that this fowl would be eaten! Two Christmases had come and gone, as well as a birthday, but this was the feast day—the occasion being a guest from America. During the morning the sky had become overcast, the air had cooled, and then came brilliant sunshine in a blue, blue sky. So we took pictures. Then siesta—that delightful custom of several parts of the world!

By 4:30 P.M., it was time to leave for the next village for Sunday school. We went along the main road for a distance. There was a boy on a donkey coming from the fountain, the water jars fastened at each side of the rider. A man was walking alongside the donkey. So we took their pictures, and they, as well as the people on the roof near by, were quite amused at the proceedings.

Watchtower in the Fields

We continued the journey, passing a watchtower in the fields. Here live neighbors during the summer to watch the crops. Each spring

they move from their house in the village to their fields, which are some distance away. They carry with them certain food staples—oil, sugar, salt, flour. The watchtower living quarters, some distance above the ground, are reached with a ladder. Underneath, the animals have a place to be out of the sun. The living quarters are covered with fresh branches. From this highest point in the fields the crops can be watched, and thieves and wandering animals can be detected.

As in a home in the village, so in the watchtowers, one never leaves without a bit of refreshment. In the fields, one notices the landmarks, which must never be disturbed. Boundaries of property are indicated by loosely built heaps of stone. These, usually painted white and looking quite unstable, must not be touched. From earliest times this prohibition has been emphasized.

Walking to the Well

Leaving the main road, we began our walk along a stony way. There were girls coming toward us on the way to the well—forty minutes from the village. They walked along with the jars perfectly balanced on their heads—enjoying the admiring gaze of the passers-by, who were impressed with their skill. Some wore beautiful colors and they were pleased to pose for photographs. Twice a day, these trips are made to the well, the women often going in groups.

Here is life as Jesus saw it, and here are the same rough paths trod by barefoot women. But there is a cool place to walk on the way to Wardenay. Just before the last steep, rough climb into the village, there is an olive grove. The trees are near the path, and the shade and coolness are very welcome. We passed a fruit orchard, where there was a cot with covers. Here someone sleeps at night to protect the crop from thieves.

Roadside Hospitality

We stopped to make a call as we entered the village. We turned toward our right and walked over a rough stone path between stone walls that enclose two properties.

Then we went into a lovely courtyard—stones nicely matched for a floor, plants, and an arbor. The men left their game to greet us and we were graciously invited to enter. The sitting room was pleasing to the weary and warm. It was perhaps twenty feet square, with a vaulted ceiling about twenty feet at its highest point. Divans, the length of the east and west walls, were covered with beautiful and gaily colored hand embroidery and weaving. The curtains at the large windows were hand crocheted. On the table under the tall mirror were pictures of family groups.

The young daughter of the house, with olive complexion, dark hair and eyes, wearing a rose-colored dress and sandals, shook hands with us and then excused herself. In a few minutes she returned with napkins and glasses of fruit juice. We chatted for a few minutes, promised to return for a service later, and left for a home in the opposite end of the village.

There I was greeted by a Mrs. Mansour, who in perfect English invited me to her home and introduced her lovely family, including a three-month-old son and a six-month-old grandson. Mrs. Mansour is a graduate nurse from a Christian hospital in Haifa. Presently, children gathered for Sunday school under an arbor, near a lovely flower garden.

We left to return to the home where we had promised to have a service. Several people followed, until the room was filled. It was an inspiring experience, to think that this day around the world groups such as this had gathered. Joy was theirs as they sang to the glory of God. Their spiritual life was deepened as they prayed together. From Bible study, wide vistas were opened to them.

America for Christ Offering

"America for Christ, a Spiritual Challenge" is the theme for the observance of America for Christ Sunday, when American Baptists join in considering the work we do together in home missions and in Christian teaching.

American Baptists are pioneering on many new frontiers which pre-

sent challenges equal to any faced by those who followed in the trail of John Mason Peck. We have the frontiers of new communities, such as those for migrant construction workers at defense and industrial plants, as well as those for the permanent workers and their families who follow when the plants are completed. The adults and the many children in these plants need Christian education, spiritual ministry, personal counseling, and wholesome Christian recreational opportunities, in addition to decent housing and a constructive community atmosphere in which to live.

Our American Baptist fathers battled with natural frontiers; modern American Baptists face the forces of a rapidly changing world-scene with all its attendant evils. Ours is a rich heritage! May we do our job as well as they!

America for Christ Sunday provides an opportunity to learn of the great need for home missions and Christian education, and enables American Baptists to respond to that need through a generous special offering.

This offering will make possible the continuance of a wide range of services carried on by The American Baptist Home Mission Society, the Woman's American Baptist Home Mission Society, and the Board of Education and Publication.

The work of these agencies is carried on in cooperation with churches and in partnership with the city and state Baptist organizations. Since all church members cannot go in person to places where these agencies serve, but want to see that kind of kingdom work done for them, the opportunity to serve is given through this special offering.

Your offering will help vital work among servicemen, in evangelism, in building new churches, in Christian Friendliness. It will aid projects in Alaska, Latin America, and among American Indians. It will provide for a broad ministry of Christian teaching in the home, church, and community. It will aid denominational work carried on through its schools, colleges, seminaries, and university pastors.

(Continued on page 62)

National Council of American Baptist Women

MRS. MAURICE B. HODGE
President

MISS VIOLET E. RUDD
Administrative Secretary

152 Madison Ave., New York 16, N. Y.

Women and the Baptist World Alliance

By MARION BATES

TO BAPTISTS in many lands there is magic in the words Baptist World Alliance." In thought they are transmuted into the strength of denominational loyalty, into the miracle of Christian fellowship, and into the limitless riches of shared enterprise, offerings, and prayers. The alliance was founded in 1905, to form the outward framework and expression of a worldwide Baptist communion and unity. Each Baptist church is a democratic fellowship of believers, gathered around Christ and his Word, with Christ in the midst. This wider fellowship draws all Baptist churches out into a worldwide interest, prevents narrowness of viewpoint, and insures against selfishness of aims.

Very early in Baptist World Alliance history there emerged the picture of the two great English-speaking peoples working side by side to create and express a Baptist world consciousness. Having started in America, the dream was fulfilled in England. Therefore it is not surprising that the leaders, both men and women, have been for the most part from these two countries.

It is noteworthy that, since the inception of our world organization, the dynamism of women has contributed no less than the vitality and organizing genius of men to the increasing strength and scope of its usefulness. No fewer than 219 women were registered at the First Congress in 1905, exclusive of British Baptist women. Two, both Americans, spoke at the main sessions. Both made memorable contributions to the thought and direction of the infant organization.

MARION BATES is Dean of Women, McMaster University, Hamilton, Ontario, Canada.

Both were alive to the need to enlist *all* women in the crusade, with *all* their powers. Said Dr. Nannie Burroughs, of Louisville: "We believe that upon the highest development of womanhood, her spiritual, her moral, and her intellectual development, depends the salvation of all the race." Mrs. Norman Nather Waterbury, of Boston, affirmed that "earth will not be a perfect garden for our Master until, with the roses and lilies of Europe and America, he shall find the cherry blossoms of Japan, the lotus of India, and the precious black pansies of Africa." The high ideals and clear convictions of those two brilliant and gracious women have pervaded the work of women in the alliance from that time forward.

Across the intervening years the organization has pursued a somewhat chequered course. It started strongly and grew well, but then encountered two world wars. Today, it is again forging ahead to new heights of usefulness.

As was proper and to be expected, the role played by women fluctuated with the vicissitudes of the times and the welfare of the constituent group. In 1911, in Philadelphia, the first Baptist women's committee of the alliance was formed under the sympathetic aegis of the alliance leaders. Feminine strength in the churches and the fact that all denominational understand, embrace, and further them, led to this sanction of a distinctive channel for their services. The women's committee is not a separate organization, but an integral part of the alliance. It exists to provide information concerning the Baptist World Alliance among Baptist women everywhere, to promote closer relationships between

our members in many lands and to suggest opportunities for the broadening of the avenues open to Baptist women for service.

The committee has alternately flourished and declined. In 1928, it was dissolved by the women themselves when two, one German, the other American, were appointed to the executive of the alliance as full members. But wise as that decision may have appeared at the time, it had become apparent as early as 1934 that the best interests of the alliance would be served by a standing women's committee. Only nineteen women answered roll call at the women's session in Berlin.

In 1939, the women's committee was reborn at Atlanta, Ga. But almost immediately the Second World War set up its cruel barriers, and the alliance work went into eclipse. Not until 1948, when the war clouds rolled away, was it possible to reconstitute the committee. And in 1950, when the Eighth Congress met at Cleveland, Ohio, the phenomenal growth of this committee was apparent in the two great women's sessions, where attendance reached the 8,000-mark.

Since that time, the women's committee work has been organized by continents. There are now three continental unions, Australian, European, and North American. There is an active interchange of information among thirty-seven women, representing thirty-one different countries. For the past two years, there has been observed early in December a Baptist Day of Prayer around the world. Efforts are under way to assist Baptist women of South America and Africa to form continental unions. From countries enjoying special leniency has gone aid in generous measure to those over which have washed the disastrous waves of war. Tons of clothing and food, many drugs, machines, and Christian literature have reassured needy members of our worldwide family that they are not forgotten.

Great plans are being made for 1953. The first North American Baptist Women's Congress is slated for Columbus, Ohio, November 2-4. Many of you can have the thrill of attending the *first* continent-wide Congress.

The OPEN FORUM OF METHODS

Conducted by ELIZABETH I. FENSON

152 Madison Ave.

New York 16, N. Y.

Greetings from National Officers

This month we bring to our readers greetings and suggestions from several officers and chairmen of the National Council of American Baptist Women.

If you could talk over your plans with Mrs. B. P. Heubner, program chairman, you would doubtless ask for information concerning the new program series. MISSIONS has anticipated that interest, and shares her reply as follows:

"It is the purpose of those who are preparing program suggestions for 1953-54 to interpret the life and task of the church around the world concretely and constructively, especially in terms of the singing and harmonious qualities of the missionary enterprise; to include fresh illustrative materials that will make vivid the work on all of our fields; to suggest attractive methods for presenting such materials; to inspire joyous gratitude to God for achievements; to arouse an impulse to increased activity. It is hoped that through use of the suggested materials personal spiritual life may be enriched and that the task of the church may be joyfully advanced."

Programs suggest "tools in type"—denominational literature on various subjects. But there is a still wider use of literature, as indicated by the message from Mrs. Ralph J. Brown, literature chairman:

"Literature is the silent salesman for our Baptist world mission. The church which makes advantageous use of our denominational literature becomes an *informed* church, a *concerned* church, a *praying* church, a *working* church, a *sharing* church."

An *informed* church means a wider acquaintance with our missionaries. Mrs. Calvin M. Thompson, chairman for special-interest missionaries, tells us how we may gain that knowledge:

"Special-interest missionaries are assigned that we may know them by name and their field of work, that we may pray daily for them, sharing in their joys, successes and problems, and that we may hold them in loving remembrance on their birthdays, at Christmas, or in response to some particular need. They are assigned for a period of two years. They serve 'in our stead.' Are we making the most of this opportunity in our churches? Each has a pen sketch. Cut the pictures, mount them on silver stars, and place on the map to locate the field of service. Tell their story to various church groups. Take pen sketches to *shut-ins* and introduce them as new friends and a new interest. Read letters which may be secured through your state special-interest chairman. Some may have personal letters. Now you should be ready for an interesting game at the social hour of your missionary group. Pattern the game after any one of the radio programs:

'What's My Line?' 'Who Am I?' or 'Twenty Questions.'"

Of course, you are ever on the alert for something different and "extra special"! Mrs. C. A. Marstaller, chairman for speakers and interpreters, has this suggestion for you:

"Your speakers and interpreters are prepared to bring a message of information and inspiration to any group in your church. Read again the story in October MISSIONS about our missionary alternates, and then invite them to your church. Prepare for them, pray for them, and they will prove to be a blessing."

(It is of interest to note that about 650 missionary alternates are prepared to *speak* on home missions and about 750 are ready to *interpret* foreign missions.)

We close with a message from Mrs. H. Hurley Baird, vice-president of Missions:

"We have *good* news to tell! The gospel—the good news of Jesus and His love. We know *where* it is to be told—'Go ye into *all* the world and preach the gospel.' We know *how* it is to be told—through us—with the *first* fruits of our time, our talent, our treasure. So let the motto of one of our missionaries be ours—'Praise, Pray, and Peg-Away,' as we promote our great American Baptist world mission."

TAKE SOMEONE TO CHURCH
THIS WEEK

You'll both be
richer for it!



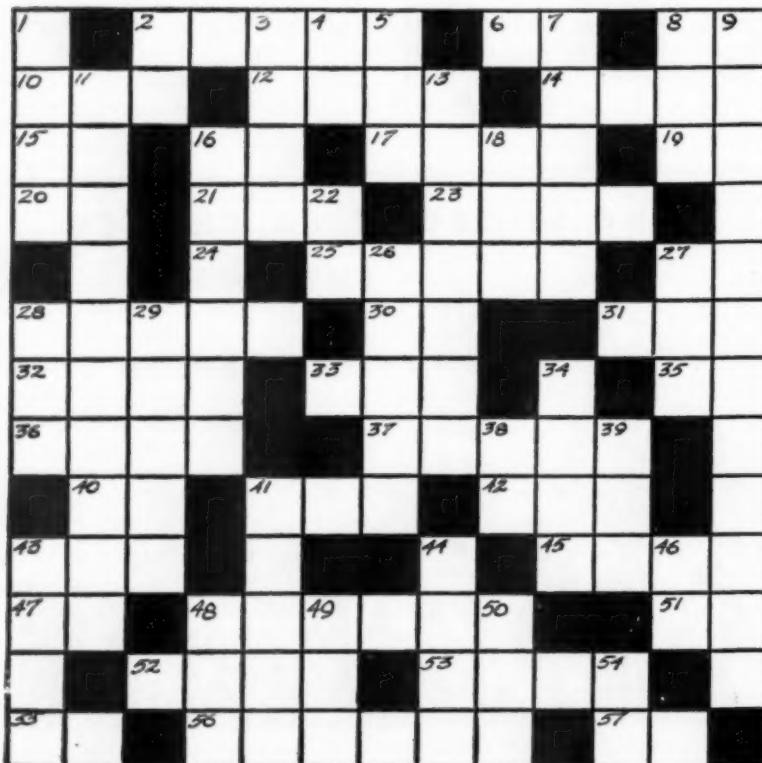
Crossword Puzzle

Parent and Child

ACROSS

2. "his . . . filled the temple" Isa. 6:1
6. "bring them . . . in the nurture and admonition of the Lord" Eph. 6:4
8. Third note in scale.
10. "... hospitality one to another" I Pet. 4:9
12. "My son, . . . my words" Prov. 7:1
14. "... not unto thine own understanding" Prov. 3:5
15. Ruthenium 16. Eastern State
17. "... good gifts unto your children" Luke 11:13
19. Nova Scotia 20. New Brunswick
21. "... that ruleth well his own house" I Tim. 3:4
23. Father of Eliel, and ancestor of Samuel I Chron. 6:34
24. "... good man leaveth an inheritance" Prov. 13:22
25. "Even a . . . is known by his doings" Prov. 20:11
27. Ancestor of Jesus Luke 3:28
28. "children, then. . . ; . . . of God" Rom. 8:17

30. Digraph and diphthong
31. Son of Caleb the spy I Chron. 4:15 32. Skin Disease
33. "shall surely be . . . to death" Ex. 21:17 35. Southern State
36. In South Africa, a city or town
37. "wild gourds his lap full, and came and . . . them" II Kings 4:39
40. "Foolishness is bound . . . the heart of a child" Prov. 22:15
41. "whom . . . Lord loveth he correcteth" Prov. 3:12
42. "reproofs of instruction are the . . . of life" Prov. 6:23
43. "man's . . . shall be they of his own household" Matt. 10:35 45. City in Nevada
47. "tell . . . the ears of thy son" Ex. 10:2
48. "the . . . to the children shall make known" Isa. 38:19
51. "if he shall ask . . . egg" Luke 11:12
52. "charity of every one of you all toward . . . other" II Thess. 1:3
53. "to . . . their children" Tit. 2:4



DAY COMING PN
ERE SERVE TEA
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A SALVATION N
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I R FOUND OR
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NUN LADDIE O
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WITH GLADNESS
ASH JOY O DIE

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Last Month's Puzzle

55. "... that loveth him chasteneth him" Prov. 13:24
56. "believeth in him . . . not perish" John 3:15
57. "they shall . . . in thither" Deut. 1:39

DOWN

1. "shall . . . the heart of the fathers to the children" Mal. 4:6
2. Tellurium 3. Related by blood
4. That is 5. Negative
7. "with your children's children will I . . ." Jer. 2:9
8. "what . . . is there of you, whom if his son" Matt. 7:9
9. "hear the . . . of thy father" Prov. 1:8 (pl.)
11. "having his children in . . ." I Tim. 3:4
13. "Like as a father . . . his children" Ps. 103:13
16. "the sea, whose waves. . . ." Isa. 51:15
18. Volume 22. Established Church
26. "specially for those of his own. . . ." I Tim. 5:8
27. Sea Eagle 28. Possesses 29. Void
34. "... , ye children, the instruction" Prov. 4:1
38. Right Worthy
39. "cometh from Edom with . . . d garments" Isa. 63:1
41. "... them diligently unto thy children" Deut. 6:7
43. "will he for a . . . give him a serpent" Luke 11:11
44. "... ye your children of it" Joel 1:3
46. Western Continent
48. Fellow of the Society of Arts
49. Though (simplified spelling)
50. "spareth his . . . hateth his son" Prov. 13:24
54. For example

News FROM THE WORLD OF MISSIONS

Five New Missionaries Appointed

Serving Under the American Baptist Foreign Mission Society, Three Will Go to the Belgian Congo and Two to the Philippines

By JOHN C. SLEMP

Climaxing the meetings of the boards of managers of the American Baptist Foreign Mission Society and of the Woman's American Baptist Foreign Mission Society at Buck Hill Falls, Pa., November 7-13, 1952, was the appointment of five new missionaries. Mrs. Virginia L. Burghard and Mr. and Mrs. Murray F. Sharp will go to the Belgian Congo, Mrs. Burghard to serve as an office worker and Mr. and Mrs. Murray to work in the field of education. Mr. and Mrs. Lawrence Kearney will go as general missionaries to the Philippines. All five are appointees of the American Baptist Foreign Mission Society.

Although Candidate Secretary W. W. Parkinson made no commitments with regard to prospective appointees for the spring meetings of the boards, there was a general feeling that there would be a substantial number, particularly in view of the current emphasis on recruitment for foreign missions.

At the commissioning service for the new missionaries, Dr. Frank B. Fagerburg, of Los Angeles, Calif., reminded them of their commission under the leadership of Christ and led the prayer of consecration. The service was, indeed, a fitting climax to a week of meetings and discussion of mission problems around the world.

Willingen and Lund

At the joint session of the boards on November 10, attention was given to two important ecumenical gatherings in the summer of 1952. Dr. George M. Derbyshire brought a report from the meeting of the enlarged committee of the International Missionary Council at

Willingen, Germany. Speakers for the Commission on Faith and Order, meeting at Lund, Sweden, were Dr. Robert J. McCracken and Dr. Edward Hughes Pruden.

"Though the delegates at Willigen did not agree on the theological basis of the missionary movement," asserted Dr. Derbyshire, "they did agree that there is a significant piece of work to be done—carrying the gospel into all the world." All the delegates were aware that we live in a needy world, that the gospel is adequate to these needs, and that our present concern is finding ways and means of making the gospel effective everywhere in the world.

Speaking on Lund, Dr. McCracken gave three general impressions. First, American and European theologians were pretty far apart in their thinking, to be accounted for largely by the impact of two world wars on the European outlook. Second, anything like organic church union is very remote. Third, far apart in matters of theology, the delegates at Lund were together in the hours of worship in the cathedral.

Dr. Pruden spoke briefly of the progress of the ecumenical movement since its inception at Edinburgh in 1910, and laid stress on the leadership of the free churches in the movement.

Other joint sessions during the week were devoted to post-war accomplishments and major goals in four of our foreign-mission fields: South India, Japan, Belgian Congo, and the Philippines.

Speaker at the South India session was Dr. James K. Mathews, Methodist missionary, whose topic was "The Place of India in Today's

World." "Potentiality," he said, is the word for India. Having only recently gained their freedom, the people of India are now trying to put content and substance into it. The result is that India is very much a part of our modern world of change and revolution. Dr. Mathews quoted Prime Minister Nehru to the effect that whereas yesterday India was a prey, today it is a power. Poverty, disease, and illiteracy are India's basic ills. Against these she is waging relentless warfare, and so deserves our understanding, our sympathy, and our help. Whether the church in India is ready for the years just ahead, the speaker confessed confusion, if not apprehension. But he was positive in saying that India is strategic, not only for the continuance of the spread of the gospel within her own borders, but perhaps its acceptance in many other parts of the world. "Whatever the future of India may be," he said, "we Christians must be found facing forward."

Panel Discussion

Following Dr. Mathews' address was a panel discussion, in which missionaries and others participated.

This general pattern was followed in considering the three other areas.

At the session on Japan, Mrs. Charles H. Sears outlined significant developments since the war and indicated goals for the years just ahead. She pointed in particular to the rural work at Kuji and Rifu, to the revival of the work in the Inland Sea, to the Institute of Christian Studies at Kanto Gakuin University, and to renewed interest in woman's work, summer service projects, and youth work.

Dr. Stanley I. Stuber showed Kodachrome slides made on a recent trip to Japan. He spoke briefly of the consecration and ability of our missionaries, and of the splendid work they are doing.

Doctor Finds Joy In Difficult Task

Mission Hospital at Jorhat, Assam, Is an Island of Healing Mercy

By O. W. HASSELBLAD

Mrs. Hasselblad and I have never faced more difficult problems during our years in Assam than in these first months since our return from furlough. The task of sheer survival for this small island of healing mercy in a part of the world with so much

wretchedness has all but exhausted our human resources. Yet the sense of being a part of a "fellowship of the concerned" has been for us a very real source of strength.

Modern Miracles Of Healing

During our worship in the chapel one Sunday, I looked through the window as two men leading a blind friend, hesitating and halting, entered the hospital. There welled up within my heart a deep sense of humble gratitude that, with God's help, that man would later walk out through the same door, confidently, into life once more. All frustrations and difficulties suddenly slipped from my being, and I turned back to my worship with new meaning.

Recently a lovely little girl was brought to us. She had been lame for two years. One leg was bent up under her grotesquely, fixed there following a simple infection in the knee. She had received no medical attention at that time. The leg had been allowed to remain in the most comfortable position, and when the infection subsided it could not be straightened. Two months after admission to the hospital, a period of extensive surgery, the little girl walked to a new life of freedom.

Another young girl was brought in who had a smallpox infection several years before. Since that time her jaws had been fixed, so

that she could neither speak nor take any nourishment but liquids. It was necessary to operate on the joints on both sides of her face, but there was no remaining deformity. She could speak and eat normally. She went from the hospital a changed life.

Turned Back Just in Time

One of our young missionaries came in for a comparatively minor operation. Following the operation in the morning, I went out on my usual morning run of about thirty miles to Tea Garden Hospitals, for which I am surgical consultant. But that morning, after visiting my first hospital, I was suddenly and for no accountable reason impelled to turn back.

On arrival at Jorhat, I found my assistants frantically and without success trying to stop a hemorrhage on this patient. I immediately removed him to the operating room and stopped the hemorrhage, just in time. A few more minutes' delay, and it would have been too late. Then I understood why, contrary to a daily routine, I had been turned back.

The surgical instruments we brought back with us have proved to be of enormous help, particularly in our work at the tuberculosis sanatorium. A whole new field of surgery has been opened. Already some twenty patients with tuberculosis have had their disease arrested by surgical means. Former methods of treatment, if successful at all, would have taken two years.

DR. F. TOWNLEY LORD

(Continued from page 42)

Convention, visiting in schools and colleges.

In the spring or early summer, Dr. Lord expects to return to this hemisphere to visit Canada, and then to go to the American Baptist Assembly, Green Lake, Wis., where he will preside over the meeting of the Executive Committee of the Baptist World Alliance in late July. He will give five addresses to the Ministers and Evangelism Conference during the first week in August.

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Had Mixed Feelings On Leaving Burma

**Retired Missionary Finds That
Her Roots Went Deep into
the Soil of Burma**

By MARTHA J. GIFFORD

Sorting and packing, getting ready to come home for the last time, was an experience that I shall never forget. The rest of the hospital staff released me of all but the minimum of duties as I tried to close up various matters and get ready to leave.

There were the usual farewell parties, with delicious curries and other food, the flavor of which I have brought home with me. There were gifts, large and small, from individuals and from groups, from Christians and non-Christians, until I was amazed at the kindness and generosity shown me. As I was coming home to retire, the folks of Burma, kind, hospitable, and generous at ordinary times, quite outdid themselves to give me a good send-off. And now I have lovely examples of such Burmese arts as carved ivory, carved teak, hammered silver, and water colors. I also have Burmese costumes, Burmese parasols, and weaving of different types and by different racial communities. These illustrate well the skills of Burma and they are fine sources of interest to my friends here. They will repeatedly remind me of my friends in Burma and my happy years in that lovely land.

"Such treasured memories
cling within the mind
We who left half our
grateful hearts behind!"

The trip home gave me many fine experiences. Miss Ruth Keyser, my traveling companion, going home on furlough, wanted to do some sightseeing, and I knew that it was my last chance to see something of that side of the globe. The voyage from Rangoon to Liverpool had a bit of unusual interest as I took on some of the duties of the ship's surgeon, who was partially incapacitated by an infection. This gave us the run of

the ship and various pleasant contacts. Liverpool gave us a dingy welcome, and London a cold one, as it tried to limit our activities by several inches of wet snow. It turned the daffodils into sorry sights, but also produced lovely Christmas trees in the parks and outlying areas.

Springtime In Europe

We saw spring come again and again as we toured the continent during the month of April. In Paris spring was peeping through as it had been in London before the snow storm. In Nice is was in full bloom and the flowers in the parks and along the Promenade and the beautiful blue of the Mediterranean were joys to behold. Our two-day motor coach trip from Paris had given us one day to enjoy the farming area of France and one to enjoy the spectacular, breathtaking beauty of the French Alps. The calm peaceful beauty of Nice and the Mediterranean Sea as we motored on into Italy was a delightful contrast.

We were to see the Alps again, from Italian and Swiss viewpoints. On Easter in Zermatt, Switzerland, we could take our choice of skiing, playing snowball, or picking spring flowers, for all were possible. To our regret it was not possible to attend a Protestant service, for there was none in that town at that season of the year. However, as we walked along the sunny paths we found "books in running brooks, sermons in stones, and good in everything."

Interlaken, nestled between beautiful lakes and mountains, made us want to spend more time there than we had to spare. We had to spare. We gazed at the Jungfrau and its sister peaks, then hurried on to Zurich, stopping in Geneva to eat our lunch in front of the famous lion. Here we also visited the Glacier Park where we found the best examples of glacial action to be found anywhere in the world.

Zurich was a point of great interest on our trip. We feasted our eyes on the Sea of Zurich with its almost continuous line of villages, like a chain of flowers by day and

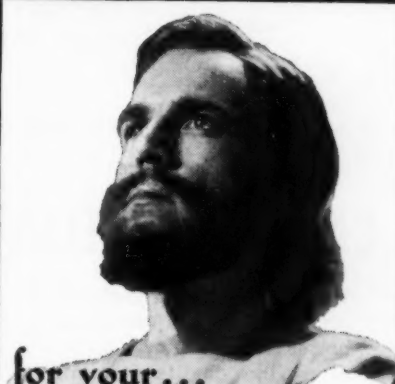
a galaxy of stars by night. We also feasted our eyes on Baby Marilyn's rosebud cheeks and forget-me-not

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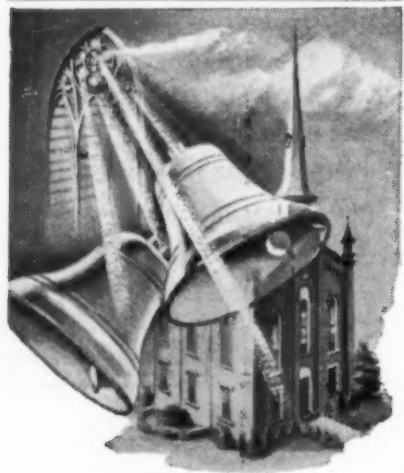
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eyes and Eddie's cherry smile. We "lapped up" the hospitality of their parents who had picked them out "for keeps" from a German orphanage.

Dr. John Allen Moore, a nephew of the late Miss Selma Maxville, an enthusiast on church history, showed us many historical sites in the vicinity. He, along with Mrs. Moore, did the other many nameless things that made our week with them a delight. How glad we were to see the Theological Seminary with its eighteen different racial groups! We enjoyed the farewell service for eight students who were having to leave the institution and would be carrying their Christian learning and spirit into five different language areas. We left praying that God would abundantly bless all who teach and study there.

Tulips In Holland

Thirty-six hours in Germany gave us glimpses of her mountain beauty, unforgettable impressions of the rubble left by war, and of the continuing efforts to repair the beautiful Cologne Cathedral. This stopover in Germany was en route to Holland, a "low country" with high standards of hospitality, courtesy, and floral beauty.

Never have I experienced so much courtesy in as short a time nor have I ever feasted my eyes on as beautiful displays of flowers. In Keukenhof Castle grounds, a short ride from The Hague, we gazed on bed after bed of scores of varieties of gorgeous tulips, and bed after bed of beautiful, fragrant hyacinths.

Burma Friends In England

A fortnight plus back in the British Isles again brought more pleasure. We joined Dr. Anna B. Grey there for several days and with her saw Kew Gardens, another wondrously beautiful place, Westminster Abbey, where we attended a fine service; Windsor Castle, where the royal family were in residence; and visited Mildred Dixon Hipwood and other friends of Moulmein days. Moving out of London after Dr. Grey flew on

to Burma, we had pleasant visits with Mrs. Halliday and her daughter Nancy Mason and husband and with Alice Hinton Blakely and her fine little family. With all these friends we enjoyed trips to beauty spots within motoring distance. We embarked on the home stretch with that happy feeling of gratitude for having seen so much of beauty and interest and having renewed acquaintance with old friends.

Along with the places of beauty and historical interest we had seen also the effects of war and the progress of reconstruction and rehabilitation. We had acquired a new respect for the peoples of Western Europe and a new confidence in their future. We had seen the Peace Palace in The Hague, admired its beautiful architecture, the symbolism of various structures and the gifts from various countries of the world. We were particularly glad to see almost if not quite in the center of the building a statue of the Christ indicating that Christ must have the central place if ever individuals, or nations, or the world is to have peace.

Home Again In New York

The *S. S. Media* brought us safely across the Atlantic in about a week's time. The word "comfortably" is omitted intentionally; for the so-called "non-rolling fins" had been left behind for repair and old Neptune took full advantage of their absence, and proved himself stronger than dramamine and other such seasickness remedies. He made the sight of Liberty in New York harbor even more than usually welcome and we've always loved to greet that lovely lady. New York City doused us well with water the next day as if to let us know it could rain hard in other places than Moulmein.

Medical exams and other formalities being over, I boarded the train for the lovely ride which was to end with my family in Corning. I count myself as unusually fortunate among retiring missionaries. The youngest of five, I arrived to find my four brothers and sisters all at the station to meet me. With the younger members of the family we had more than two dozen to

share the welcome supper. There were others to greet later. Having unpacked my "go abroad trunks" for the last time I have experienced a mixture of feelings. There is genuine joy in being home, but I am fully aware that my roots went deep into the soil of Burma and will never be wholly transplanted. I am still eager for the prayers of my friends for the Christianizing of that beautiful land.

PEOPLE ARE PEOPLE

(Continued from page 46)

of missions to purchase buildings. (The church is currently supporting twenty-three missions.) The seminary is temporarily without quarters, and so the men are housed in the boys' dormitory and attend classes in the girls' school.

The girls' dormitory is housed in the girls' school, but the girls attend classes at the boys' school, which is a co-educational school! Our missionary, Esther Fairbanks, heads the primary school, and Marcia Cudsworth supervises the girls' dormitory. Mary Butler, our evangelistic missionary, teaches in the seminary as well as in the churches throughout the country.

After I had spoken at an association meeting about our work in Central America, a man asked, "What kind of people are down there?" "Just like ourselves," I replied. "All white people?" he asked. That seems funny, for I thought there were lots of colored people in that part of the world." I thought and thought. For the life of me I could not recall seeing colored people. I knew that there were Indians, and Negroes, as well as Caucasians, but I could not visualize them. "I have many pictures at home. When I return I will look at my pictures and see what kind of people they are," I said.

Since then I have looked at my pictures. Some of the pictures are printed with this article. You can see for yourselves. These are people who look like any of the "best" people in the world. These are they, who given a choice, have chosen the best. These are they who have learned to love the Lord Jesus and his kingdom.

Inland Sea Parish Presents Challenge

American Baptists Alone Are Responsible for This Large Area

By NOAH BRANNEN

Mrs. Brannen and I will never forget the first time we set foot on one of the islands of the Inland Sea. The village was Shigei, on Inoshima. We had held a meeting in the Shigei Church, the central pillar of which was the beam of the original *Fukuin Maru*, and were going up to the Old Farnum residence, where we were to spend the night.

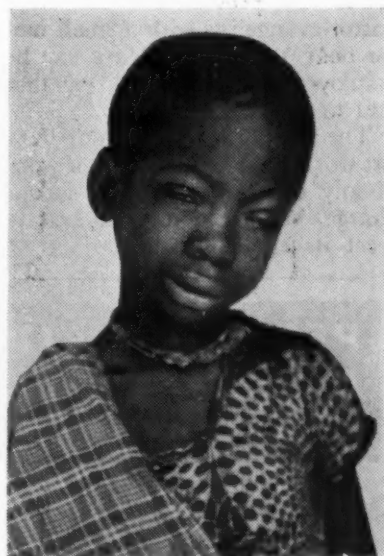
Making our way up to the house by the high, narrow paths that ran through the rice paddies, we saw silver patches made by a full moon on the water. Turning to look back from the hill, we could see the uniform pattern of the rice paddies dotted here and there by the straw roofs of the farmers' huts, forming a great patch-work quilt stretched down to the water's edge. And in the distance, as far as the moon's beams would take us, we saw the silver ripples of the beautiful Inland Sea.

A Challenging Assignment

"This is your parish," the Central Committee of the Japan Baptist Convention had told us. The Inland Sea Parish! I had had the experience, just a week before, of sitting in the cabin of the third *Fukuin Maru* and studying with Ono-sensei, the ship's new pastor, the old map that Captain Bickel had charted years ago, outlining his wide Inland Sea Parish. Literally hundreds of islands dotted the wide sea-thoroughfare which separated the main island of Honshu from the two southern islands of Shikoku and Kyushu, which today (with Hokkaido on the north) mark the limits of the Japanese Empire. On these islands of the Inland Sea live 2,000,000 people, making their living principally by farming and fishing.

As we sat there on the deck, Ono-sensei outlined with red pencil, over the lines of Captain Bickel,

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new plans for the evangelization of the Inland Sea. "We shall divide the parish into seven parts," he spoke in Japanese. "In each section we shall develop a center—a thriving church, with a pastor who will be the evangelist for his area. If we can provide each of these pastor-evangelists with a small motor boat, the *Fukuin Maru* can be employed to tie the work together and to develop new areas."

The Inland Sea, where our Baptist work is the only Christian work of any denomination—this is our charge. We are doing our best to meet its challenge.

Sunday School Girl Became Transformed

What a New Dress Did for a Sunday School Pupil in Bengal-Orissa Mission

By SHIRLEY L. HILL

The little girl's face was smudged with dirt; her hair, streaked with accumulated oil and filth, was matted. The lean little body disclosed the tiny skeleton she was and with only a torn cloth about her middle, she looked the image of 100,000 other poverty-

stricken, half-starving children who live in the dark places of India. This is Phulmoni of the eager smile.

The first time she appeared in the little Santal Sunday school, she crept up like a furtive animal, and much as a monkey will, darted glances about to see if she was being watched. In her bony arms she carried the inevitable baby, a younger brother for whom she must be responsible constantly. She never opened her mouth during any part of the little service, but when the Bible pictures appeared, and the story began, she forgot her innate cautiousness and leaned forward eagerly to drink in every word, and to see the glorious colored pictures. My heart beat fast at this sight and I prayed earnestly that the seed of the great Sower would fall upon this tender young virgin soil and bring forth a harvest of fruit.

As the weeks went by, Phulmoni came faithfully each Sunday, gradually overcame her shyness, but could not seem to stifle her stuttering and nervousness when called upon to tell a story or recite her Bible verse. Then one day, a little print dress was sent to her home, and an amazing transformation occurred. She wore her little dress only on Sundays, and at those times she seemed to blossom out in a radiant confidence. She learned to sing hymns of praise and joined in happily in all parts of the weekly program. The furtive glances disappeared and a new little person seemed to be taking shape.

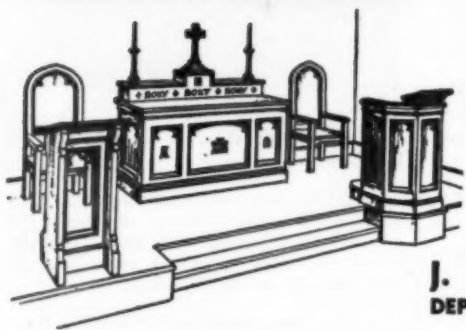
Just a little blue dress! But what an effect it had on the little eleven-year-old girl, who looks smaller than a seven-year-old in America!

AMERICA FOR CHRIST

(Continued from page 53)

The budget adopted by the American Baptist Convention at Chicago in June, 1952, is dependent upon raising at least \$350,000 through this offering. Last year the goal was \$300,000—and \$352,000 was raised. If there is the same enthusiastic response this year, and the 1953 goal of \$350,000 is exceeded, it will mean a tremendous victory for the work in home missions and Christian education.

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DEAR CLUB MANAGERS:

As we begin a new year under a new editor, may I thank you in behalf of Dr. Lippard for the long and splendid support you have given to his leadership. Dr. Slemph and I heartily share in this appreciation.

The 150th year of publication has given us something to talk about and has stirred our pride. Now we begin a new half-century. As our staff leadership is new, we look forward with something of the thrill of a new adventure. I am sure you will give to Dr. Slemph the same loyal support you have given to Dr. Lippard.

We want the influence of MISSIONS to extend much wider during the next fifty years, and we pray that its message may be the message of Christ to our generation. We ask for renewed faithfulness and eagerness in your solicitation, and trust that you will be able to enlist helpers also, who can perhaps reach out to new circles in your church constituency. The present world brings a challenge to all Christian enterprises.

One announcement regarding rates. As of January 1, combination rates for two and three years are open to anyone at any time. This means, of course, that the special offer in early October, good for two weeks only, will be discontinued. (1) A special offer for a limited period proves to be unfair to some of our constituency. (2) With present high production costs, we cannot afford to offer the \$3.00 rate.

New Rates: (1) For Single Subscribers: 1 yr., \$2.00; 2 yrs., \$3.50; 3 yrs., \$4.50. (2) For Club Members: 1 yr., \$1.50; 2 yrs., \$2.50; 3 yrs., \$3.50. Add 45 cents a year extra for Canadian or foreign postage.

If you have any questions, please let me hear from you.

A happy New Year to you!

Sincerely yours,

HORACE H. HUNT
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